25 May 1647.

E 9

The Faithfull

SCOUT:

Giving an Alarme to *Yorkeſhire*, (eſpecially to the *Eaſt-Ryding*) and all other places at this time freed from the miſery, of WARRE.

OR,

A Treatiſe tending to ſtirre up men from ſecurity which poſſeſſes them, becauſe (as they thinke) all danger is paſt, now that the Seat of WARRE is removed from them.

Written by *Will. Meeke.*

Hypocritæ ſi vident ab omni parte omnia tranquilla, nihil periculi metuunt: quod ſi Deus illis minatur, et non oſtendit ſtatim flagella ſua, deridentaut ſpernunt. Cal. Prælect. in Jer.

Printed at *Yorke* by *Tho: Broad*, and are to be ſold by *Nathaniel Brookes* in *London*, at the Angel in Cornhill.
1647.

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To all Honeſt, Religious, and well-affected Perſons in Holdernes, (*in the Eaſt-Kyding of Yorkeſhire*) *more eſpecially, to the Inhabitants of* Skipſey, *the Author wiſheth Peace and Truth.*

GReat and manifold have the bleſſings and favours of the Lord been to this our part of the Kingdome (loving Countrey-men and Neighbours) ever ſince the beginning of theſe miſeries and diſtractions in the Kingdom. For though the firſt ſpark of this unquenched fire broke out the firſt of all among us; our men being (I think) the firſt that were called to ſtand Brother againſt Brother; and we the firſt that ſaw the beginning of miſeries, in the firſt planting and uſing Engines of Warre, to Beleagner, Batter, and Depopulate, our owne Cities and ſtrong Holds: and therefore, had cauſe to feare our troubles would be greater then wee could avoyde; yet it pleaſed God on a ſudden to turn our apparent feare into more joy then we could have expected, by the ſudden diſſolving of that

At the Leaguer at Paul *in* Holdernes *againſt* Kingſton *upon* Hull

Army, gathered by our Kingdomes foes, in the pretence of the Kings defence, and releaſing of that place which at that time contained the Inſtruments of ſafety to the whole Kingdome; and this was done ſo ſuddenly, that our enemies and cruell diſpoſed ones to Church and State, (of which we had many) had not power to performe their intents in raiſing more forces according to their deſires; either to obtaine what they longed for, or to bring into ſubjection thoſe they hated; but even in a moment had all their hopes daſhed, by being called away before they expected; to the great comfort of all bearing good will to Sion.

After which time, we, for a good ſpace, only heard of warre and miſeries, but were our ſelves free from them, or the feare of them; and ſo might have remained, if thoſe, to whom the Countreys welfare was committed, and in whom truſt was repoſed, had as faithfully diſcharged that which was committed to them, as with eaſe they might have done: but God (who diſpoſeth of all things to his owne glory, and knowes how to extract good from evill) ſeeing our wayes and doings nothing anſwerable to his benefits and favours, made way to bring upon

on us a ſharper correction then formerly we had felt; and to this end, (becauſe in what they did they aimed more at their own ends then his glory, and to let us ſee that men truſting to carnal wit or policy, cannot proſper) he gave our Governours over to themſelves, to be ſeduced to betray the truſt in them repoſed, and to give our Forts, Strong-holds and Armies, and with them the Countrey, into the hands of the enemy, to be uſed and abuſed by them at their pleaſure; which traiterous dealings, although they wrought not ſo effectually as was by ſome deſired, and by them ſought for, yet did they make way for enſuing dangers; for by the deceitfulneſſe of one *Hold (which ſecured our part of the Countrey) that diviſion which then was ſpred into the moſt parts of the Kingdome, broke in amongſt us, and ſet one part of the Countrey againſt another, in great danger to deſtroy it all.

* *Scarbrough Caſtle.*

And by the traiterous dealing of him *, who had the chiefe command of that party from which we expected ſafety, our enemies prevailed and got the upper hands afar, as that they had the Countrey at their pleaſure, and confined our Forces into a little ſtrong Hold, which

* *Sir John Hotham*

alone was left of all their former liberty.

Kingston upon Hul which was then again Besieged

And here againe begun our miseries, which for a long time we had put far from us; for then were we left in the hands of mercilesse miscreants, whose tyrannicall exactions at that time were so great, that our miseries were unexpressable, and our woe increased to that height, that we knew not which way to take to seeke comfort: our condition was lamentable, for even all hope almost of expecting deliverance or safety was excluded, and the Sun of Gods favour seemed to be set upon us, and the Lord shewed as if he would not be entreated of us.

But then againe, when we were in the lowest ebbe of adversity, when I say we had no hope left of recovery, it pleased the Lord to rowse up himselfe as a Giant new awakened from sleep, and (even when our enemies thought they'd had all things sure, and us in their wills) to put power, courage, and magnanimity into the hearts of an handfull, which discouraged and bet to repulse an Army seeming invincible; by that meanes raising that Siege that had beene so injurious to the whole Countrey, and not only were they at that time bet backe; but presently that part of the Countrey was so freed, that

Raising the Siege at Hull.

no

no conſtant Army durſt abide in it.

Here begun the Lord againe to ſhine upon us with the comfortable rayes of his mercy, and to diſpell thoſe clouds of ſorrow which ſo long had over-ſpread our Horizon; ſtill many ſhowers of troubles rained downe upon the borders (as it were) betwixt the parties, for preſently after raiſing the Siege, and a good ſpace after (our Garriſon Souldiers not daring, becauſe of their weake ſtrength, too faſt to inlarge their Quarters) the enemy dared to prey upon the Countrey neer them adjoyning by plunder and taxations; making thoſe parts, to which they did reſort, to live in continuall feare. In which diſtreſſe and feare they continued, untill, by Gods aſſiſtance, our Army gained ſo much ground, and that with ſo good footing, that they wholly chaſed them away, and put them in ſuch feare as that they durſt not come among us; and at length through Gods good kindneſſe towards us, and the care, vigilancy, and courage of that ſmall party, (if they ſhould be compared with the numerous Forces which at that time the enemy had) brought the worke into ſo good maturity, that they cleared the coaſt, and brought them, who formerly had with ſo much

much audacity triumphed over them and the Countrey) into ſuch ſubjection, that they were forced to betake themſelves to their * ſtrong Holds, being not able to abide the Field, to retaine and keep their former liberty: which being done, the Countrey begun to enjoy againe its former tranquillity in ſome good meaſure, and at length, through Gods eſpeciall favour towards us, and the infatigable endeavours and unmatched valour of thoſe againſt it, that which ſo long had been an occaſion of miſery and miſchiefe to the whole Countrey, was ſurrendred and yeelded into the hands of our Commanders, to be kept for the Countreys ſafety.

* Scarborough Caſtle.

Since which time, praiſed be God, we have lived (in compariſon of our neighbours round about us) in peace and tranquillity, without the leaſt feare of danger, not being moleſted or troubled by unruly gueſts, or affrighted by horrid Maſſachres, nor diſquieted in our houſes by night or day; not having our houſes ſpoyled, our corn deſtroyed, our horſes or cattle violently taken from us, or moleſted with any other miſeries that goe along with War; but have all things ſo in peace, as if it were generally proclaimed in our Kingdome.

And

And not onely we enjoy this favour, but now, when in many places where the Sword hath played its part, the plague of Pestilence followes, consuming those the sword hath left; wee still in these parts are freed from any contagious or infectious disease; but enjoy freely our health, wealth and liberty, in a larger measure then any almost could expect in these troublesome times into which we are fallen.

All which favours we must acknowledge we receive from the Lord, of his free mercy towards us, and not for any amendment of life or humiliation that is seene in any of us, more then our neighbours: for truely (I may speake it to our shame) the corrections we have had, have wrought very little humiliation in us for our former* wayes; and now since his anger hath been removed, we are turned againe to our old byas, and have betaken our selves to our beds of security, sleeping without feare in our sins, putting the evill day far from us, and resting our selves assured of peace, by thinking no other miseries can come upon us any more; quite forgetting to ascribe unto the Lord due thankfulnesse for his favours, or to render unto him the praises due unto his Name: Nay, in

* 2 *Kings* 13.3.4.5. 6.17. *Our case is like theirs, & as they did so doe we.*

stead of this, we dare God even to his face again to punish us, and even presume upon his favour, dreaming of, nor dreading any further evill that he hath to send against us.

I wish it were not thus with us, but alas, who is he, though but halfe sighted in spiritual matters, that sees not this? and yet who is there that seeks a remedy? Who would not be loath to feele the judgement of War againe upon us, and yet who goes the right way to prevent it? *Isa.22. 8,9,10.11* True it is indeed, like the Jewes, we prepare our weapons, and build up our walls, and uses all meanes that earnall policy can invent to save us, but we never looke to doe what God commands; hee calls for weeping and mourning, baldnesse, and girding with sackcloath: But *12, 13* behold among us joy and gladnesse, killing oxen, and slaying sheep, &c. Is this the way to enjoy peace? Can we expect to have Gods favour shining upon us and doe thus? Nay, let us not deceive our selves, this iniquity shall not be purged away till we dye, if we thus hold on in our courses.

For what though no danger (to our thinking) is neere, shall we therefore conclude that wee are free from danger? as if God had no other judge-

judgements then thoſe we have already felt? or if he had not, he is the ſame God he was, and and therefore as able to bring them back again as he was at the firſt to bring them. Oh Brethren! let us take heed that wee perſwade not our ſelves of peace, and yet walke according to the imagination of our wicked hearts; for then Gods wrath will flye out againſt us in a fearfull manner; and the greater his favours have been towards us, if we have not made good uſe of them, the greater will his judgements be when they come. And truely, I ſay, wee may juſtly feare that the Lord hath not yet done with us, but that he hath a controverſie ſtill with us, and one way or other will bring upon us ſome fearful jugdement.

Now therefore, that ſecurity may not too far get into the hearts of men, or other miſeries or judgements come upon this Countrey before it have warning, I have thought good to take a little paines to write, and adventure to divulge this enſuing Treatiſe, wherein you may ſee that the Lord hath more plagues then War to inflict upon rebellious and ſtubborne people; and from that, have laid downe many things which tend to ſtirre up men to repentance, or to

prepare against future Judgements.

To you (deare Country-men) I send it, because first undertaken for your causes, in hope that it may be a meanes to rowse up your dulnesse from that security, which too much possesseth you: It is not for any vain glorious end, or to gaine applause in the world that I have writ: for there is nothing in it either for matter or manner that will relish with the worlds appetite. But as I am assured in my selfe that I aime at nothing more then Gods glory, and your my Country-mens welfare, so with more boldnesse doe I send it abroad, as it is, never doubting but that it will not onely finde friends, but be kindly accepted of among honest-hearted and religious people; for the censures or respects of Malignants, wicked and godlesse men, I regard not.

But if there shall be any, who, in stead of taking warning by this alarme sent abroad by me, shall let loose their tongues against me to defame me with any manner of malicious, idle, or wicked speeches, their words shall no further vex me, then that they no more respect their owne safety, in refusing warning because given by me; for I have formerly taken notice of,

and

and yet doe ſee, *tempora et ingenia hominum ad invidiam promtora, quam ad æquitatem*: and therefore have put on a reſolution to undergoe what falſe imputations or ſlanders ſoever ſhall be raiſed of me, without grieving or vexing my ſelfe for it.

But if this ſhall but work that for which I ſend it into the world, it will rejoyce me exceedingly, and cauſe me to thinke all my labour not onely well, but happily beſtowed, and I ſhall be further incouraged to goe on in my Studies for the furtherance of my Countreys welfare.

Accept of it loving Countrey-men, though not as a worke of eloquence and learning; yet as a worke needfull, as the caſe now ſtands with us, and as a worke which in token of my good affection, I dedicate unto you; let it not, I beſeech you, be in vaine unto you, but as God hath hitherto graciouſly wrought for your deliverance from your enemies, and hath been and is ſo favourable unto you, that you enjoy ſuch great tranquillity: ſo likewiſe account it as a favour, that now, when ſecurity poſſeſſeth you, he raiſes up ſtill ſome to put you in minde of watchfulneſſe, and endeavour to anſwer his ex-

pectation who lookes now to finde and have some fruit from you, whom so carefully he hath not onely suffered to stand, but even manur'd about: If he finde none, take heed what follows, he hath more judgements then one, and knowes how to make this part that now flourisheth, an astonishment and by-word to all the earth.

But I doubt not, but as God hath hitherto been mercifull unto us, in sparing us, so likewise he will open our eyes to behold our sinnes with repenting hearts for them, and raise us up from security, that still he may delight to dwell among us.

That he may be thus mercifull unto us, shall be my daily prayer; and to stirre men up thus to meet him, shall be my constant endeavour, leaving the successe to God.

From my Study in *W. M.*
Skipsey February,
16. 1645.

To

To the Reader, concerning the occasion of writing this Booke.

ONce did I thinke to have with-held my Pen
From writing ought, to be for publike view;
Because I see mens labours with disdaine
Rejected are; receiving not their due.
Yet must I write, although not having hope
Then other men to be rejected more;
But in meere love, to all men to lie ope
What danger still this Countrey hangeth o're.
It may be that my words will counted be
As idle, as some men before me were.
And those perhaps, that blinded, doe not see,
Will for my love, my harmlesse musings jeere:
But let them do't, if they but some men rowse,
Ile blame them not, although they stir not those
I see, 'cause God in mercy towards this part
A while hath stay'd his hand, remov'd the Sword;
And doth as yet the Pestilence divert,
Which now in many places flyes abroad,
And suffers us (if we with them compare
In many places) for to live in peace;
To heare of onely, not to feele the Warre
Which totally upon the Land doth ceaze,
That we (in stead of giving thankes to God
For his removall of the Plagues away,
And for correcting us with easie rod,
When othe s beare the burthen of the day)
Goe on in sinne, grow careleſſe and secure,
Forget the troubles which our neighbours' dure.

In

In truth, I see, and cannot hold my tongue,
Oppressions mighty still on every side;
Those men the first in doing all men wrong,
In whom the power of fighting doth reside;
Yea, some there are who should our wrongs redresse,
Who heavie burthens daily on men throw;
And, with injustice, poore men doe oppresse,
And boldly doe worke mischiefe by a Law.
Under pretence of publike good, the State
Is rob'd by some, to serve their private ends;
And open Foes our Cause doth not defeate
So much, as those who seeme to be our friends.
Which makes some feare, that some among us are,
Who meane more falsly, then they let appeare.
Nor they alone; our Ministers, who should
Be as our guides and leaders, even they
To cleave to their old courses still are bold,
And so to Reformation stop the way,
Yea, still they stand for Superstitious Rites,
And betwixt God and Antichrist doe halt;
And still cry up, to blinde the peoples sight,
Those Orders that apparent are in fault.
Like the *Ephesians*, they doe stand for still
Their old *Diana*, to increase their gaine;
The Altars and the Groves on every hill,
By Arguments they stifly would maintaine,
And like that flattering * Priest of Bethel, make
Betwixt the Prince and people great debate.
Nay, some of those who would Reformers seeme,
And 'gainst men backward in the worke doe cry;
These either of themselves too highly deeme,
Or else continue still in vanity.
As covetous as ever they remaine,
As careless still for ought but their owne ends;
Striving those whom they hate for to defame,
Mens ruine wishing, rather then amends.

* Amaziah *Amos* 7 10.

Walking

Walking before men so disorderly,
That many take offences at their wayes:
Too much addict to singularity,
Gods glory seeking not so much as praise.
Too busie, factious, rending Churches peace;
Denying that, to which themselves they prease.
What honest heart doth now not grieve to heare
The strange confusions that are us among?
What base impostors still there doth appeare,
The Countrey, truth, and Gospell still to wrong?
How few there are now zealous for Gods Cause?
But still Lukewarme, and careless how things goe.
How many are there who are great in showes,
Who meerly for themselves their paines bestow?
Who for the publike Cause doth purely fight;
But have their actions mixt with private ends?
Or who doth stand so for his Countreys right,
As to oppose those who its freedome rends?
All looke for gaine, all doe themselves respect;
Gods glory, and the Publike they neglect.
Nay, and not onely so, but men doe strive
To vex us more, new mischiefes they invent,
Themselves of Gods good favour they deprive,
And move him daily unto punishment.
Where is our mourning? where's humility?
What sins are yet repented of or left?
Who sees not pride, oppression, bribery,
With covetousnesse, adultery, and theft?
With prophanation of the Sabbath Day,
And still contemning of Gods Ordinance,
Seeking how one another may betray,
Their covetous desires to advance.
In every place, sin still abounds yet none
Smites on his thigh, or cryes, *what have I done?*
Where are our dayes of Fasting? when doe we
One day, among so many, separate,

To seeke our God by true humility,
His plagues to turne away from Church and State?
When have we one Thankesgiving for this favour,
Of peace and plenty, which we now enjoy;
Even in this time, when as the Armies savour
On every side, our brethren do annoy?
We lie secure, we nought respect this love,
Nor once acknowledge that it is from God:
We still within our wonted courses move,
Nor feares nor dreames of any future rod.
We nought respect our brethrens miseries,
Nor pity take on their calamities.
For all our sins, we still our selves perswade
To live in peace, without'en danger more;
No threatning still doth make us once affraid,
Though we have found true what's threatned heretofore.
Our confidence is in our Armies strong,
That they will from us keep all dangers cleare;
No plagues that may arise our selves among,
Or other dangers, we no whit doe feare.
We thinke it is not possible that we
In these our parts, should suffer any way;
Because far from us now's the Enemy,
Thus put we far from us the evill day.
And by our deep security doe dare
The Lord againe, to bring upon us War.
But doe we thinke thus to escape his wrath,
And live in sin without controll at all?
Thinke we it is not true the Scripture saith,
Which threatens wrath, 'gainst men that thus doe fall?
Let us not thus deceive our selves, our God
Hath as much power still as he had before:
Thinke not fond people, that he wants a rod
To punish those who doe despise his power.
He still hath plagues in store, though none we see,
His armory as yet not empty is,

Though

Though now we doe enjoy tranquillity,
H'ath plagues to vex us, if we doe amiſſe.
" War is not all he uſes to chaſtiſe
" Thoſe people with, that doe his name deſpiſe.
Beleeve me I am ſorry to behold,
(And too too well I doe behold it now)
That ſuch ſecureneſſe ſhould this Land infold,
That nought mens hearts to watchfulneſſe can bow;
In pity therefore, leaſt the plagues ſhould come
Before men be awaked; I have writ,
And this my writing to the view have ſhowne,
That every one may notice take of it.
Oh! let it now awake you Countrey-men,
Your ſelves deceive not, judgements ſtill are neere;
Rowſe up your ſelves from ſleepineſſe agen,
See, ſee, how wrath doth round about appeare.
Prepare your ſelves, for judgemens elſe will take
In ſinne you napping, e're you be awake.
Let no untruth, prejudicate affection,
Diſdaine, or hate which any 'gainſt me beare,
Cauſe you to diſreſpect my ſound direction,
Which ſtirs up, and perſwades you to prepare.
Diſdaine me not, what e're I ſeeme, I may
Now ſpeake to purpoſe, though I ſimple be;
Alth ugh my writing be not deck'd, or gay;
I nothing write but needfull verity:
And none can taxe me that I ever writ
Any to warne, but what hath proved true;
Credit therefore my words may ſooner get,
Seeing at this time, needfull things I ſhew.
Not that I ſeeke to get my ſelfe applauſe;
But that I would advance the publike Cauſe.
I would be loath to ſee, now War is gone,
A peſtilent infectious diſeaſe;
To come our Townes and People now among,
To fetch them hence to death without releaſe.

Or that the Lord ſhould cauſe the earth deny
To bring forth fruit our people to ſuſtaine;
Or bring upon us dearth, or penury,
Or vex us with ſome ſecret feare or paine:
Or that he ſhould into our ſtrong Holds ſend,
Or to our Armies, death, them to devoure;
Or vex us, as he once did Egypts Land,
With plagues unknowne to any man before.
Or make this part, envied by its foes,
A laughing-ſtock to all that by it goes.
I ſay, I ſhould be loath ſuch things ſhould come
To light upon this Countrey to its harme;
And that becauſe that I doe hold my tongue,
And doe's not men of what I feare forwarne:
Who knowes but God hath rais'd me up for this,
To write, that men may warning take, and riſe
From that ſecureneſſe, which doth them poſſeſſe,
And to amend of their iniquities?
In hope of this I write; but if that ſtill
Men in their dull ſecurity perſiſt,
And take no warning by what now I tell,
Surely, with hardned hearts they are accurſt:
And God a while his judgements takes away,
That he may plague them more another day.
But thus in writing, I my duty ſhall
Diſcharge, by giving warning to prepare,
And though fierce judgements ſhall upon us fall,
To all the world I guiltleſſe ſhall appeare:
And theſe my words ſhall once reſpected be,
And be obſerv'd by thoſe that doe them read:
And other places, though theſe will not ſee,
Shall warning take, and fly their ſins with ſpeed;
And thoſe that will not by them warning take,
Shall, when as plagues ſhall fall upon them, ſay
That it was true which unto them I ſpake,
And wiſh they had been warned at this day.

And

And thoſe in whom no watchfulneſſe is ſeen,
Shall wiſh that they had far more watchfull been.
My prayer ſhall be, that this may take effect,
And bring to paſſe that for which forth I ſend it;
I will not grieve, although with diſreſpect
I hated be, by men through it offended.
For as I ſeeke not for to flatter any,
So neither I 'gainſt private perſons braule:
I ſend it forth for to awaken many,
To all therefore I write in generall.
What is amiſſe, paſſe by, that favour doe me,
If ought you reape that's good, give God the glory;
No greater praiſe or favour you can ſhow me,
If not, there's nought that can make me more ſorry.
Read o're the Booke, obſerve, and marke it well,
Awake from your ſecurity. Farewell.

W. Meeke.

The Faithfull Scout.

Giving an Alarme to *Yorkeſhire* (eſpecially to the *Eaſt-Ryding*) and to all other places, at this time, freed from War.

CHAPTER. I.

That God hath variety of Judgements to puniſh ſinfull and rebellious people withall.

IT was not without cauſe that the Apoſtle ſaid, *It is a fearfull thing to fall into the hands of the living God:* For ſurely moſt miſerable and wretched is their condition, that by their evill actions have made God at enmity with them; it were better for ſuch (if they might ſo be free,) that a milſtone were tyed about their necks, and they caſt into the bottome of the Sea, then that they ſhould live to abide all the plagues, judgements, and miſeries which the Lord hath to inflict upon them: for who can name or reckon up all thoſe ſorts of puniſhments that he hath in his Armory, ready at any time upon occaſions, to ſend to execute his fierce wrath upon thoſe who walke perverſly before him? many ſeverall ſorts the Egyptians felt in their Land, and them ſo ſtrange as were never before that time heard of; and yet the Lord threatens his owne people, that if they would not be obedient but walk unto- *Heb* 10. 31.

*Deut.*28. 61. untowardly before him, hee would ſend plagues upon them which were not written in the Booke of the Law, even new plagues which were never before ſent upon any: and yet if wee looke upon the curſes threatned, wee ſhall *Deut.*28.15, finde them many, ſtrange, and fearfull; for he not onely 63. *Lev.*16. threatens to turne every Bleſſing into a Curſe, but, if that 18, 22. will not ſerve to deterre them from their evill wayes, he tells them he will bring ſeven-times more plagues upon them then before; and if they would not be reformed by them, but ſtill walke contrary unto him; then hee would walke contrary unto them, and puniſh them yet ſeven-times more: nay, and if that would not ſerve, he would plague them yet ſeven-times more.

Yea, and if for all this they ſtill would walk ſtubbornely before him, he threatens that ſtill hee would encreaſe his *Verſe* 29. judgements, and walke contrary to them in fury, and chaſtiſe them yet ſeven-times for their ſins.

By all which fearfull threatnings, he would have us to obſerve what variety of plagues he hath to inflict upon *Dicit Propheta Deum aperire Thesaurum ſuum, nempe quoniam habet varios & multiplices modos, qui humano ſenſu comprehendi nequeunt, ubi vult impios perdere.* Cal. in Jer. 50. 25 ſtubborne and ſtiffe-necked people, who will not be reformed to walke according to his command; ſeeing that every time he puniſheth, he can change his judgements, and yet make them every time more fierce and fearfull then other: well therefore may he be ſaid to have an Armory ſtored with weapons of indignation and wrath, when hee hath not onely one or two, but many, yea, infinite ſeverall ſorts, and them too ſo ſtrange that no man can conceive of them: for contrary to all expectation, and againſt all meanes oft-times he brings puniſhments upon the ungodly and wicked men; For even in the day time wicked men meete with darkneſſe and grope at the noon-day. The Sun he cauſes to looſe his brightneſſe, and the cleare day its light; in vaine can any expect ſafety if he walke in his evill wayes, for with the froward, God will ſhew himſelfe *Lob* 5. 14. froward, and to thoſe that walke contrary to him, will hee *Pſal.* 18. 26. walke contrary; for what is man that he can ſtrive againſt *Eſ.* 7 11, 12, 13 God?

God? For if he were never so strong he could not be free, seeing God can (if he pleaseth) meet with him in any place, at any time, upon any occasion.

This Doctrine the Prophet taught the Jewes, when they thought, because one judgement was past, that then they should have lived in safety for ever: nay, saith the Prophet, *Rejoyce not thou Palestina, because the rod of him that smote thee is broken: for out of the Serpents root shall come a Cockatrice, and his fruit shall be a fiery flying Serpent.* So that though one judgement were taken away, yet should they not be free, for as much as two in its roome, more fearefull, should follow; in vaine should they expect immunity, for out of the root of one plague should spring another, untill they should be consumed utterly from the face of the earth. *Isa.14.19.*

And it is no marvell that he hath such store, seeing it is he that created darknesse and evill; if there were no punishments apparent, he could presently bring them, for why, he can produce them from nothing: when men think the coast is cleare, and there is no danger neere, nor feare of any; when they cry, Peace, peace, then shall sudden destruction come upon them as upon a woman in travell, and they shall not know which way to escape. This the Jewes found to their woe, the Egyptians had raised the Siege from before Jerusalem, and all the Army of the Caldeans were gone, so that there was no danger feared or expected. But what saith the Prophet? *If* (saith he) *ye had smitten all the Army of the Caldeans, so that there had remained no more then wounded men, yet should they burn this City with fire; for as it is as easie for him to save by many as by few, * So is it as to destroy by few as well as many.* For he that could turn away the Assyrians from Jerusalem alone, could likewise strengthen a weake Army to destroy it when he pleased; but though they were not aware of it, yet did he bring again the same Army which they least feared; for no doubt but they were little or nothing affraid of the Army of the Caldeans, which Jer. *Isa.45.7.* *Jer.37.10.* ** 1 Sam.14.6 Si Deus statuit homines perdere, quamvis nemo sit hostis, posse tamen solo flatu eos omnes interficere.* Cal. prelect. in

which was chaſed from them, and yet that danger came the ſooneſt upon them: for thus ſometimes the Lord meets with men, and againe ſometimes quite * contrary; for ſometimes when men ſeeme to be afraid of a judgement, and therefore prepare againſt it, becauſe they thinke nothing can hurt them but onely that which then they feare; perhaps before they be aware, ſome other falls on them which they leaſt expected. Thus in a manner to befell thoſe Iſraelites that came from Egypt with *Moſes*, they cry'd out againſt him and *Aaron*, that, becauſe they brought them from Egypt into the Wildernesſe, their children and their little ones would all bee deſtroyed in the Wildernesſe: but quite contrary it fell out to them, For, (ſaith the Lord) *thoſe little ones which you ſaid ſhould bee a prey, &c. they ſhall goe in thither and they ſhall poſſeſſe it*: *but as for ye, turne, &c.*

* *See an example of this in the hyſtory of Serpents.*

Deut. 1. 39.

Verſe 40.

We our ſelves in this Land may by experience know this, for we once ſuppos'd and fear'd that Forreigne foes by invaſion might worke our ruine; and to this end prepar'd our Ships, &c. but now * quite contrary to the expectation of moſt (though indeed alwayes feared by ſome) God hath met with us, by ſending a ſpirit of dif-unity among us, which is now like, without Gods eſpeciall mercy, to worke our utter deſtruction. I might therefore ſhew how he hath ſometimes feared a place with one plague and puniſhed it with another, but what hath beene ſpoke may ſhew ſufficiently his variety, &c. *For who can number his armies (ſaith Job) he hath ſo many none can tell the number of them.* And yet beſides all his viſible judgements (and the Earth, the Sea, and all things in them are ready to execute his command: the Heavens, the Stars, &c are all at a becke to doe what he pleaſeth) he hath an invinſible Army conſiſting of twenty thouſand charets; nay, *even thouſands of Angels who are without number*: therefore who can but aſſent to this truth, that God hath variety of puniſhments to inflict upon wicked men, &c.

* *And now perhaps he may deſtroy us by them contrary to our feare.*

Job 25. 3.

Pſal. 68. 17. *Dan.* 7. 10.

Which

Which yet will more manifestly appeare, if we consider how he hath met with men in those places where they expected safety, and where it was thought no feare could come: nay, which were so strong or free shot, that it was thought impossible for any harme to enter; from which it was thought troubles were so far, that they were resorted unto by men to take delight in; even in those places, I say, God hath oftentimes vexed men with masydable miseries. Thus he met with those rebellious Jews, who, notwithstanding they were fore-warn'd, would needs go into Egypt, because, as they thought, there they should neither see nor feele any evill; but even there, contrary to their expectation, the Lord threatned evill should finde them out; *The sword* (saith he) *that ye so feared shall overtake you there in the Land of Egypt, and the famine whereof ye were afraid shall follow close after you into Egypt, and there ye shall dye.* And the very like doth another Prophet threaten against those who expected help or deliverance from Egypt: *The strength of Pharaoh shall be your shame, and the trust in the shadow of Egypt, your confusion:* Even there where they hoped to finde comfort, and by whom they expected deliverance, there they found sorrow, and they became a snare unto them, and their hopes not onely failed, but they were in a worse condition then otherwayes they would have been in; for they on whom they leaned did not onely breake, but wounded them. And indeed it befalls many times thus to men that fly from danger, they finde worse entertainment then they departed from. Those five Kings that warred against *Joshua*, thought they had been past danger when they escaped from the Field and fled into a cave at Makkedah: but destruction followed after them, and a worse death (more shamefull and ignominious) hapned unto them then that from which they fled. In a word, there is no place free from dangers, or that can priviledge those whom God will have punished: judgements oftentimes begin at the Lords Sanctuary, and in those places where men think

Jer. 42. 14, 15, 16.

Isa. 30. 3.

Josh. 10. 16, 24, 25, 26.

Ezek. 9. 6. *Vid. infra.*

themselves safest, they there meet with the most dangers, so that by this likewise the point is more cleerely proved, &c.

And as the inflicting punishments upon men in all places doth witnesse the Lords variety of punishments, so doth his sending them upon all sorts of men: the rich man is not spared for his wealth, nor the poore man for his poverty, nor the noble man for his honour, nor the Magistrate for his authority, &c. but all sorts, and all conditions, if they offend, are met with, one way or other.

God can doe unto wicked men for their destruction, as he did unto *Job* for his correction, and you know what sundry meanes he had to make him poore, though a very rich man, and one whom men in the world might think almost a thing impossible to make poore: he had the Sabeans, the Caldeans, a fire from Heaven, and a great wind from the wildernesse to bring to passe what he had determined; so that nothing could save *Job* from these judgements, which, though to him they were but fatherly corrections, yet, I say, may shew us what severall sorts of punishments he hath to meet with the richest man that is, if hee walke other wayes then he would have him.

Job 1. 15, 16, 17, 18, 19.

1 *King.* 22. 30. 31.

Ahab's Army, nor his greatnesse, nor his shifts could save him from that death which the Lord had threatned against him; subtle indeed he was, in that hee disguised himselfe, and advised *Jehoshaphat* to goe like a King: by that meanes, in all likelihood, he was like to escape, seeing the Syrians were to fight with neither small nor great, but onely with the King of Israel, whom they might take (as they did) to be *Jehoshaphat*, he being only in Kingly robes; and yet for all this, could not *Ahab* escape; for an arrow, shot from a bow at a venture, hit him betwixt the joynts of his armour, and slew him: worthy is the story observation, for it doth plainly set before our eyes, how God, to execute judgements upon offenders, will use even strange and unknowne meanes, to the admiration of the beholders, and the setting forth his power and wisdome to all the world.

For

For thus wonderfully met he with the Tyrant *Maximinus*, who having lost the day in the Field, threw from him his princely robe, and thrust himselfe among the common Souldiers; and after disguised himselfe in the habit of a servant, and hid himselfe in Townes and villages. But, (saith the story) he could not hide himself from the watchfull eye of Divine providence, for after hee thought himselfe in safety, (marke it) he was stricke with a thunderbolt to the ground, his body being so withered he could scarcely be knowne: such strange judgements were sent upon *Nabuchadnezzar*, *Belshazzar*, *Herod*, *Pontius Pilate*, *Arius* the Heritieke, &c. and many other which I could name, who were punished with strange judgements which were not before heard of.

Euseb. de vita Constantine Lib 1. cap. 51

Dan. 4. 31, 32 & 5. 30. Acts 12. 23. Euseb. Eccles. Hist. lib. 2. cap 7. Socrat. eccl Hist. lib. 1. cap 38.

I could further inlarge this Chapter by other proofes and arguments, to testifie the truth of the point in hand; but I know it is needlesse, and it may be will be accounted foolish by some, that I have already, or should heape up so many testimonies to prove an undenyable truth: Therefore I conclude, that God hath variety of judgements to punish obstinate and rebellious sinners withall.

CHAPTER, II,

Shewing why, and when the Lord uses variety of judgements, &c.

WHo can search into the unknown depths of the Lord; for who ever hath been his counsellour? yet those things that are revealed, belong unto us and our children. And as far as God hath been pleased to reveale himselfe, so far may we lawfully search into; to the

Rom. 11. 34. Deut. 29. 29.

comfort of the godly, the terrour of the wicked, and edification of all men in the way of truth. And surely not in vaine hath the Lord appointed such variety of judgements to take hold of and devoure those who walke stubbornly before him: but he sends abroad his unknowne plagues to the end to cause the glory of his power to shine the world over; that every one may take notice of his unsearchable wisdome, in providing judgements unavoydable for his enemies: for this cause did hee send such
Exod. 10. 2. strange and unheard of plagues among the Egyptians, that his power and mighty acts might be told to their posterity which should come after; and that all the earth might know that he was the Lord, and that none could do such wonders, or produce such plagues, as hee could doe; for this, through his many sorts of plagues, he caus'd the Magicians to confesse, when he turned their dust into lice, which they could not doe, but were forced to confesse that
Exod. 8. 19. *that was the finger of God*; thus, even against their wills, acknowledging his power, farre above the power of any creature: and if that had not caus'd in them an acknowledgement of his power, hee further would have made knowne his unspeakable strength to their terrour; for the Lord alwayes punisheth those that will not worship
Euseb. Eccles. Hist. lib. 4. cap. 13. him, more grievously, then even wicked Tyrants can invent to punish those whom they hate, as a Tyrant confessed: for he will have it knowne, that he is the Lord, and that from the rising of the Sun, and from the West, there
Isa. 45. 5, 6. is none besides him, that hee is the Lord, and there is none else.

And therefore it is that hee doth many times many strange wonders, and brings to passe, without any meanes, or at such times when as no other can be said to have any thing to do besides him, even that all men may witnesse
Isa. 43. 12. that he is God; thus he threatned to bring many sorts of
See Exod. 12. judgements against Gog: as the Sword, and the pestilence,
12. & 7. 5. and Bloud, and overflowing Raine, Haileſtones, Fire and Brimstone,

Brimstone, and why so? *Even to magnifie himself, and sanctifie himself, and that he might be knowne in the eyes of many Nations, and that they might know that he is the Lord.* Ezek. 38. 21. 22, 23.

So that you see, how that one cause why God uses variety of judgements, is, that so his power and might may be knowne, and confessed of all the world; and therefore, when God hath done many strange things for a people or nation, when he hath wrought many strange deliverances, and exalted himself in their eyes, and made it apparent before them that he is the Lord, and that he only brought downe and subdued their enemies under them, &c. and yet they forget to acknowledge the Lords power and strength, and to extoll it, and show it forth to all about, &c. such a people may justly expect other judgements then formerly they felt. *See Deut.* 4. 32, 33. 24, 35, 39. *Read Ezekiel Chap. 5. and note it well.*

Againe, he doth bring forth such strange plagues and such variety of, &c. that all the earth may feare before him whose power is so mighty, that no creature is able to resist it. For it is very usuall, that when men (after punishments be inflicted) will not yet feare the glorious and fearefull Name *Jehovah*, then the Lord will make the plagues of such people wonderfull, even such as none before them ever felt, and such as are not written in the Booke of the Law: thus the Jewes were punished, as the Lamenting Prophet complaines, they felt that sorrow which none before them ever felt: God punished them more severely then ever he did any before them, their miseries were unutterable, and all this was because they feared not the Lord, though formerly he had sent many judgements to call them to repentance: such indignation he hath against those that no better take notice of his power, to feare his great and excellent Name, to humble themselves under his mighty hand, and to tremble at his judgements when they are abroad in the world. *Eccles. 3. 14.* *Deut. 28. 58, 59, ver. 61.* *Lam. 1. 12.* *See Ezek. 5. ver. 5. to the end.*

Now, againe, consider this, and if you see any place or people who have been corrected with heavy and sharpe af-

affictions; and yet now that they are removed, they feare not the Lord, but goe as boldly on in their sins as formerly they did; then may you conclude, that he will againe be upon that people with more fearful and strange plagues then ever yet they felt:

And as he multiplieth plagues, &c. to cause men to fear before him; so to beat downe the swelling pride of wicked Tyrants, who vaunt and boast themselves of their strength and power against the Almighty, as did *Senacharib*, with whom the Lord met after an unusuall manner, and cut downe his pride at once to his shame: if hee had not thus cut him short, hee would have continued in his blasphemous opinion, that the God of Israel could not deliver his people from his hand; but, I say, to disappoint these proud boastings of his, he brought downe his high lookes in a moment, and sent him away without doing anyharme to his people.

Isa. 37. *ver.* 29 *to* 36.

Morever, he doth thus use variety of judgements and manner of workings, to comfort his owne people, who, otherwayes, because of many exigences they are brought into, would not know which way to turne themselves to looke for safety: for many times his Church and people are so beset about with enemies and cruell tyrants, that there is not the least hope of deliverance left unto them, to mans thinking, but only that they trust in the Lord, knowing that he is both able and knowes how to deliver them, notwithstanding of all their foes. In this distresse were the Israelites at the Red Sea, which way to betake themselves they knew not, to the sight of man there was no hope of safety for them; yet *Moses*, who knew that God had more wayes then one to destroy their enemies, and deliver them, comforts them, and bids them that they should not feare, *but that they should stand still, and see the salvation of God.* For (saith he) *The Lord shall fight for you, and you shall hold your peace.* And yet, though he thus comforted them, it is very likely that *Moses* himselfe at that instant, knew not how

Exod. 14. 13.

Ver. 14.

how the Lord would deliver them, for, while hee spake to them, he cryed unto the Lord for deliverance, trusting on his power for their safety, and accordingly, otherwayes then they expected God did shew forth his mighty power, and destroyed their enemies with a judgement never before showne upon any people. In such a case was *Jehoshaphat* when the children of *Moab* and *Ammon* and others besides them raised an Army against him; he was in such a condition, that he had no might at all to withstand them, all that he and his people could doe was to lift up their eyes to heaven (weake strength to make resistance to such an army, to any mans thinking) knowing that the Lord was able, and knew how to worke their deliverance though they knew not: and so did God work for them, and sent a Spirit of disunity among their enemies, whereby they destroyed one another, and left no other service for them to perform then to gather the spoile; so graciously working for their good by such meanes as they thought not of.

Ver.14.

2 Cro. 20.12.

2 Chro. 20. 23,24,25.

And not onely to comfort his people, but to keep them in awfull reverence towards him; for the dearest of Gods children would go neer to forget him, if he did not sometimes put them in minde of their duties by correcting them by sundry sorts of corrections: thus he dealt with the Israelites in the wildernesse, they were afflicted with hunger, and had no other bread but what the Lord gave them from Heaven, that they might know that man lived not by bread alone, but by every word that proceeded out of the mouth of the Lord. And hee led them through the bypathes of the wildernesse into places where they knew not which way to take, or whither to goe, and deprived them of water, and affrighted them with fiery serpents, &c. and all this he did to humble them, and to prove them, and to keepe them in obedience to him who, otherwayes perhaps would have forgotten him, and have attributed all to their own power and strength: for this all men are prone to do, and therefore doth he alwayes exercise them in afflictions,

Deut.8.2.

Ver. 3.

Ver.15.

Ver.16.

that

that they may be evermore ready to undergoe patiently what ever they shall endure; and may, in what state soever they be, learne to be content; and that they may continually watch, because they know not either in what houre, or in what manner hee will send afflictions upon them.

Againe, he uses variety of punishments that none may (through any policy) know which way to escape his hand; man who is alwayes carefull to free himselfe from that which he thinkes is troublesome, invents many wayes and meanes to provide for his owne safety; nature being alwayes studious to preserve it self, and therefore we see how (to secure themselves against the stratagems of War) men have invented meanes whereby they remaine safe in the midst of danger, and safe, though the instruments of death surround them.

See Gen 11. 3, 4, 5, 6, 7, 8, to this purpose

And likewise to free themselves from infection by contagious diseases, they have their cordiall preservatives, perfumes, &c. whereby they can walke without feare or danger where death cuts downe on every side of them, in that, I say, If the Lord used not many sorts of plagues, men would seeke to hide themselves from him (though they can never doe it) or to devise meanes to keepe themselves from danger, and so to escape punishment: but the Lord prevents their escaping by his variety of punishments which he hath in store, that they cannot tell how to prevent them, because they know not how they will come or what they will be; for all the policy or devises that any can devise, cannot free them from Gods hand when he will punish: seeing hee hath not some few but many, and them so strange that none knowes how to shun them, they can finde no evasion but hee will meet with them by one plague or other, if by their doings they have provoked him.

Lastly, we must know that God uses variety of judgements, &c. that so it may be knowne that he hath an hand

in all judgements that are sent upon the earth; for if sometimes strange and unusuall things were not heard or seene, if the Lord did not punish sometimes after one manner sometimes after another; men would belye the Lord, and say it were not he that sends judgements abroad in the world, but they would attribute it to Fate, Fortune, &c as if the Lord had forsaken the earth, and suffered all things to run at randome without disposing or guiding; or if no destruction came upon the enemies of his people, but by chance, or that he were impotent and could doe nothing but as it happened according to the course of times, &c. Thus the Syrians thought, for they would not beleeve that the God of Israel could doe any thing for his peoples safety in any place but on the hills; they thought if they got the Israelites into the valleys there they should have them out of Gods protection or power, and there they should vanquish them; not considering that their former overthrows was from and by the Lord: and therefore to let them know their destruction was from him, hee show'd himselfe as well a God in the valleys as on the hills, and delivered all that multitude into the hands of his people.

Isa. 42. 9. & 43. 12, 13.

1 *Kin.* 20. 23

Ver. 28.

And as the Syrians were thus incredulous or heedlesse that judgements came or were sent from God, and therefore stood need to bee awakened: so are many even as yet in the same disease, and therefore the Lord sends such judgements and plagues sometimes, that all men may know that no plagues can come from or by any, but from and by his command; and shewes, by the variety that is in the world, that he alone is he that creates evill, and hath his armory stor'd with all sorts of punishments that he will at any time use.

that they may be ever more ready to undergoe patiently whatsoever they shall endure, and may, in what state soever they be, learne to be content; and that they may continually watch, because they know not either in what houre, or in what manner Gods will send afflictions upon them.

Againe, he uses variety of punishments that none may (through any policy) know which way to escape his hand. A man who is always careful to free himselfe from that which he thinkes is troublesome, invents many wayes and meanes to provide for his owne safety, nature being always studious to preserve it self, and therefore we see how (to secure themselves against the stratagems of War) men have found meanes whereby they remaine safe in the midst of danger, and live, though the instruments of death surround them.

See Gen 11. 3.4.5.6.7.8. to this purpose

And how will we see themselves from infection by contagious diseases, they have their cordiall preservatives, perfumes, &c. whereby they can walke without feare or danger where death cries downe on every side of them, in that, I say, If the Lord used not many sorts of plagues, men would seeke to hide themselves from him (though they can never doe it) or to devise meanes to keepe themselves from danger, and so to escape punishment; but the Lord prevents their escaping by his variety of punishments which he hath in store, that they cannot tell how to prevent them, because they know not how they will come or what they will be; for all the policy or devises that any can devise, cannot free them from Gods hand when he will punish: seeing hee hath not some few but many, and them so strange that none knowes how to shun them, they can finde no evasion but hee will meet with them by one plague or other, if by their doings they have provoked him.

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And as the Syrians were thus incredulous or heedlesse that judgements came or were sent from God, and therefore stood need to bee awakened: so are many even as yet in the same disease, and therefore the Lord sends such judgements and plagues sometimes, that all men may know that no plagues can come from or by any, but from and by his command; and shewes, by the variety that is in the world, that he alone is he that creates evill, and hath his armory stor'd with all sorts of punishments that he will at any time use.

CHAP. III.

Seeing the Lord hath many sorts of Judgements, men ought to examine their estates how they stand before God, whether they may expect peace or dangers. A discovery of many sinnes in these parts found out by a sender examination.

YOu have heard how the Lord is stor'd with variety of Judgements, either to inflict upon his enemies, or to comfort his people, or to deliver them from dangers or the Tyranny of the wicked. It behoves us therefore all in these and all other parts, that are, by Gods especiall favour, in some good measure freed from the misery of War, to examine our estates, that we may know what we may expect from the Lord; whether againe more plagues to punish us, or a further freedome from troubles.

For to bring us into a sure and certaine knowledge of this, we are to take notice of what was delivered in the precedent Chapter, which hath shown, why and when the Lord uses variety of judgdments against a people; and if, by examination, we finde our selves in some reasonable measure to have answered Gods expectation, by taking warning by former judgements, and ascribing the glory, power, and Majesty due unto him, and in fearing his greatnesse accordingly as he desires, and submitting our selves under his mighty hand with reverence and humility; not stubbornely exalting our selves against his judgements, but thankfully imbracing what he shall send: we may then hope that our God will no more reiterate his judgements upon us, but in time more perfect this happy begun worke of our enjoying of peace; and that we shall be a selected peculiar people, in whom he will take delight, and who shalbe as a brand pluckt from the fire, or as a remnant whom he will save, to declare the dangers, from which we have been

been dilated, to all the world, to his praise.

But if on the contrary, by due and unpartiall examination, we find that as yet Gods former corrections have not wrought those effects forementioned in us; but we that still remaine presumptuous, stiffe necked, &c. then we may have cause to feare, that though the feare of Warre be removed from us, yet it is but to make us more unexcusable before God, but that still we shall have sent upon us other punishments, that we little as yet feare or dreame of.

Now therefore let it not be offensive to any, if I a little examine our estate, and, by searching our doings, show what we may expect. And in very truth, when I look over our people, and see what security, carelesnesse and presumption possesseth them; how they blesse themselves in their iniquity, and put far from them the evill day; it causes me to feare that as yet there is not wrought that humility or reformation in any among us, as God requires in those whom he will establish in peace.

For as yet (for ought I can perceive) the fearfull name of the Lord is not feared among us as it ought to be, nor his mighty power and strength feared as it ought to be; if they were, the judgements that our brethren now suffer, should as much make us affraid, as though wee our selves did beare them: the Lion hath roared, who can but feare? or who is there but should feare? yet hee roares: but who doth feare? the voyce of the Lord was so fearfull to *Adam*, that (when he had sinned) when he call'd he hid himselfe, and for shame durst not appear, for he was affraid, because he was naked. When the Lord descended downe upon Mount Sinai, though it were for their good, yet his dreadfull Majesty made them so affraid that they neither durst approach nigh unto him, nor heare him; yet the Lord as I said, hath roared among us, and hath call'd upon us by his terrible voyce of War, and not onely so, but descended downe in judgements upon us, and by fearfull and terrible sights, hath spoken unto us to prove us that wee may

Amos 3.8.

Gen. 3. 10.

Exod. 20. 18, 19.

feare before him, and not sin: and yet for all this we feare not, nor come in humility, trembling before our God, or
Exod. 20. 20. show that we have any desire that the Lord may no more speake unto us after that manner, or in such terrible sort; but rather by our actions, say with those godlesse men, *When will the day of the Lord come? Let it make haste that we*
Isa. 5. 19. *may see it, &c.* which doth evidently demonstrate unto us, that as yet we are in the number of those stubborne ones, for whom the Lord hath many fearfull plagues in store.

And as our fearlesse carriages, so our untameable actions, notwithstanding of Gods judgements threatned and executed, doe testifie to our faces that we are as yet a stubborne and rebellious people, even surpassing men and places of extreme wickednesse. Idolatrous *Ahab*, a Tyrant, and a brazen-fac'd Varlet, at the denouncing of judgements against him by *Elijah*, at the length humbled himselfe in sackcloath and ashes, and became some what like
1 King. 21. 25, 26, 27. a repentant. *Nineveh*, a wicked city, and a place of all
Ionah 1. 2. & 3. 5, 6, 7, &c. manner of heathenish Idolatry, pride and oppression, &c. yet at the preaching of *Jonah* repented, and no doubt but stood while they somewhat amended of their former courses.

But we have not onely plagues denounced and threatned against us, but, for our abominations, executed upon us, and yet have not we left our evill wayes; nay, not so much as humbled our selves for them, but still look as high as ever, and oppresse and tyrannize over the poore, and grinde their faces by extortions, and squeeze them like spunges, to fill our owne bottles; and proudly presume upon our owne wayes, to follow them as our pleasure without controllment; but in very deed such deeds as these will proclaime us wicked, and will cry loud unto the Lord to cause him arise to heare the sighings and teares of the
Psal. 12. 5 needy, and come down in wrath upon us to deliver them; and, in the meane time, while we retaine them unrepented of, we may assure our selves that by them we are liable

to

to others of Gods judgements which he hath in readineſſe to powre down upon us when he pleaſeth.

Againe, mutty is a token of ſmall amendment, when men, after they have been corrected, ſtill proudly and undecently carry themſelves towards the people of God, and ſuch as deſire to live blameleſſe amidſt a crooked and froward generation; I wiſh, by examination, wee could finde none ſuch among us; but there ſtands need of no candles to ſearch in corners for them, ſeeing they are alſoone to be found as flyes in Summer, for daily wee may hear them railing upon, nick-naming, ſcornefully uſing, and deriding ſuch whoſe care exceeds the common ſort in religious performances, and what is this but a mocking of God himſelfe? and ſhamefully making it appeare, that yet our hearts are eſtranged from the truth, and that our love is yet far more of what the Lord requires towards himſelfe or people? for while we thus deſpiſe our brethren whom we do ſee, how can we love our God whom we ſee not? Alas, it is to be feared, that the former corrections which we have had have wrought no more love in us, or how ever have no better reformed us, but that as yet we ſhould make mocking-ſtocks of thoſe whom God loves: O, me thinkes the woefull effects that followed *Iſhmaels* mocking of holy *Iſaac* ſhould have deterr'd us from this ſin! much more when we had both his example and Gods judgements to affright us; but ſtill, I ſay, it hath not, but as much bitterneſſe and hatred is againſt them as ever, as little love or affection to them as ever, as much ſtriving to defame them as ever, & as much mocking them for their holy performances as ever; & therefore aſſuredly this ſin, among the reſt, will be a further provocation to cauſe the Lords wrath to ariſe, to ſend ſome other plagues, beſides thoſe we have already felt, upon us.

1 *Iohn* 4. 20.

Gen. 21. 9.

And if we looke againe upon our wayes by unpartiall examination, we ſhall finde unthankfulneſſe for our deliverances which God hath wrought for us, among the reſt of our ſins, which can never eſcape without further puniſh-

ment,

ment; the Lord hath in some good measure cast downe our enemies to fall from among us, and hath let us see our desires upon them: in a word, the limbs of Antichrist are cut off, and brought into subjection as much, or more, with us then in any place of the Kingdome; yet we forget
Rev. 18. 20. to rejoyce with an holy joy, because God hath avenged us of them, or to ascribe or render salvation, and glory, and honour, and power unto the Lord our God whose judge-
Chap. 19. 1, 2 ments are true and righteous, and who hath judged the great Whore, and her adherents, and hath avenged the bloud of his servants at her hands: this wee have so farre neglected to doe, that some among us are sorry it is done, and few, I feare, esteeme of it as such a blessing as indeed it is; which cannot chuse but be very displeasant to God, who alwayes expects, at the least, thankfulnesse from those for whom he workes deliverances, and ever takes notice how they doe show their thankfulnesse, and if they neglect he will punish their ingratitude with other punishments; Thus the Lord made a promise to *David* and his seed, he promised *that if he or my sonne should not watch upon him, &c. and*
Psal. 89. 22. *that he would beat downe his foes before his face and plague those that hated him. Yet (saith he) if his children forsake my Lawes,*
Ver. 23. *and walke not in my judgement, &c. then will I punish their transgressions with a rod, and their iniquity with stripes.* And
Ver. 32. that which the Lord promised there in favour, wee may justly expect to be performed against us in wrath, even because we forget to render to the Lord due thankfulnesse, &c. that he will come upon us with other plagues, to visit our neglect severely, for nothing more certaine, then that such a sinne at one time or other shall be punished.

Moreover, we are to know, that it is no small provocation to cause the Lord bring upon us other judgments, when as now, while we have time and fit opportunity without interruption or hinderance, we doe not reforme those abuses in Church and State which have so long been

been displeasant to God, and offensive to good people; and, for to have liberty to doe which, we have so long stood ingaged in military affaires, I am loath to give the least occasion of wrangling to those who hatefully and scoffingly aske what we have been doing all this time, and for what did we fight, &c. because that Reformation which we have so long expected is not perfected.

But this I must needs say, that I much marvell that so many needfull things, which might (in these parts that are freed from all appolites that are able to resist) be performed, are so long left undone; to let passe many things and instance in one, whose neglect it is I know not, but me thinkes the Churches affaires among us go very slowly forward: one maine cause of our former miseries was, the want and negligence of Pastours; many places, whose stipends were sufficient to have maintained able Ministers, have, through the covetousnesse of men formerly in authority, beene deprived of all teaching, which hath occasioned great inconveniencies. And still, this is no whit amended, for those in authority can be content to looke over these things without reforming them; nay, even to take the in-comes of such places, and yet never looke to provide any to teach the people; a fearfull neglect, for I dare say, untill people be better instructed, we shall finde our desires longer in performing then we expect; and if this be the way to instruct the ignorant, it is a new one, which none of the faithfull ever knew of, and I beleeve good *Nehemiah* would have scorn'd to have done it, for his chiefest care was to provide teachers for the people, and maintenance for them, and for that contended with the Rulers, and why should not the like be done by us who pretend Reformation?

Neh. 13. 10, 11.

Besides, the sloathfulnesse of Pastours would be looked too, that they be not idle and negligent, as formerly they were; this was *Josiahs* care, to stirre up the Priests and Levites to the worke, and this ought to be the care of men in

2 *Chron.* 35.

authority, but as yet it hath been carelesly neglected, vvhich makes so many Ministers as yet continue in their former sloathfulnesse. So likevvise hovv many prophane or ill-affected Ministers are removed? have vve not still drunkards, curders, swearers, and all manner of levvd livers and scandalous persons in the Ministry? though they vvallovv in impiety, and by their lives and conversations might shame even honest Heathen men; though by them the people can learne nothing, except all manner of sinne and vvickednesse, though their doings are so evill that they vvere more fit to be cast out from hearing, then be set in the place of Teachers: yet even such as these are still in the Ministry, uncast out, nay, unreproved.

Againe, those that have had a great stroake in raising these Tumults, vvho have beene great sticklers in unholding the Popish Army, vvho have adventered estates and lives vvith the adverse party (I meane Malignants and Papists) against the Gospell of Jesus Christ, and those vvho have stood for it, these are not onely admitted to have their liberty among us, but to enter our Pulpits againe to sovv sedition among the people, vvithout restraint or rebuke.

And as in restraining of these, so in neglect of Church Discipline, and the keyes for the correction of manners, we are as greatly to blame; every mans will is his law, which makes our Assemblies full of disorders, and scandalizeth our profession not a little: and truely, now when we have this opportunity, nay, and have bound our selves in a Covenant to doe it, and still neglect it, I know not what to thinke, but truly we may justly feare, that such doings will bring upon us other miseries, besides these which we have already undergone; for how can we but thinke that now, when, according to our desires, the Lord hath granted us opportunity to reforme what is amisse or displeasant to him, and yet we doe it not, that againe he will send upon us such woefull times, that, if we would, we can-

cannot? I wish it may not be so, but I assure you we may have cause to feare it*.

Moreover, with these sins already named we may put in our prophanation of the Lords-Day, as a sin which, unrepented of, will bring other of Gods judgements upon us; it is the opinion of many good men in this Kingdome, that the prophanation of that Day hath beene one of the chiefest causes of our miseries; and indeed, to prevent this, I see our *Nehemiahs* hath taken care*, but that as yet hath taken small effect among us, for we as much prophane it as ever, even in times of greatest liberty, by drinking, playing, revelling, riding, talking of earthly affaires, and doing our owne pleasures upon it, &c. To these parts I le say no more, then *Nehemiah* did to the inhabitants of Jerusalem, *What evill thing is this that you doe? and prophane the Sabbath day: did not you fathers thus, and our God brought all this evill upon us, and upon this part of the Countrey? yet ye will bring more wrath upon us, by prophaning the Sabbath.*

And as the prophaning the Sabbath, so the contemning of the Word preached, will help to bring forward more wrath upon us, we do not secretly whisper, but even openly speake against the Ministers of the Gospell, despising them that are sent of the Lord, and the Word preached by them, carelesly refusing to heare it, as if it nought concerned us; hence come our seldome Lectures, dayes of humiliation, or Thankesgivings, our sloathfulnesse at Sermons, and desires to have them over, &c. these do testifie we contemn Gods Word, and our security, and loathing to heare of any thing against our pleasures, proclaime, that we desire not the knowledge of the Lord, or any thing that may bee good for us; but rather that our teachers should sooth us up in our vilde courses, and speake unto us smooth things, and prophecie unto us deceits, &c. like those stubborne and rebellious Jewes, whom *Isaiah* speakes of, against whom, for that sin, very fearefull judgements are threatned: and without doubt this now will provoke the Lord against

* To this adde our breach of our Covenant which we have so solemnly taken almost (I thinke I may say altogether) in every point. the fearefull-nes of which may appear by these and the like places. Isa. 24.1. to the 13. & 33 8,9. See the Addition to the faithfull Scout.

* In the Direction for publike Worship. Neh. 13.17.18 Si unquam futurum sit ut hæc Domini nostri in externo ministerio suo præsentia auferatur, propter mundi istam ingratitudinem. Rol in Joh. p. 579

Isa. 30.9, 10, 11, 12, 13, 14.

againſt us, for there is ſcarcely any ſin which doth ſo much diſpleaſe him, as to have his Word and Meſſengers deſpiſed; as I could ſhow, by many examples of his wrath, executed upon divers places for this ſin, but I have writ of this at large in another Treatiſe *, which I purpoſe (God aſſiſting me) to ſend abroad, when I have a fitting time, to it therefore I refer you.

* Called *Britannes Hierophanta*, Part. 4. Chap. 21.

Neither are we free from Pride, which alwayes cryes loud for vengeance; for pride alwayes goes not long before deſtruction: and therefore what wee may expect let any judge, who ſtill carry our ſelves as haughtily as ever; eſpecially in thoſe places who as yet have not felt the rage of the enemy, men and women of all ſorts doe there behave themſelves ſo proudly towards their neighbours, as if it were pleaſant to the Lord to behold their actions: the women of Jeruſalem were never more haughty then ours are ſtill, compare their ornaments with the faſhion of our Countrey, and ſee if we doe not ſurpaſſe them in all manner of bravery; fearfull were the judgements that the Lord threatned againſt them, and let us not be high-minded, but feare; for he that is alwayes the ſame, hath the like (or worſe) ſtill in ſtore for us.

Pro. 16. 18.

Isa. 3. 16, 18, 19, 20, 21, 22 23, 24, 25, 26

Againe, (the conſideration of which may make us to tremble) we are not as yet convinced for our oathes, and vaine, idle, and wicked ſwearing, and blaſpheming, and taking the Lords Name in vaine: walke the ſtreetes, and without liſtening, you may heare moſt horrid oathes and curſes on every ſide, and do we thinke the Lords Word is in vaine, who ſaith, *He will not hold thoſe guiltleſſe that take his name in vaine?* And who knowes but for ſwearing formerly, our Land was caus'd to mourne; and if ſtill we continue in the ſame ſin, we muſt needs looke for the ſame or the like puniſhment, but many thinke they take not Gods name in vaine, when they ſweare by their faith, troth, by light, or by bread, &c. but let not ſuch deceive themſelves, for they doe take Gods name in vaine, and fearfully too,

Jer. 23. 10.

as

as our Saviour tells us, for they should not sweare at all, *neither by heaven, nor by earth, nor by Jerusalem, nor by their heads, &c.* for all these oathes are displeasant to God; yea, and to sweare by false gods, or idolatrous things, as the Mass, &c. is more abominable and displeasant to him, and a sin which he will hardly pardon, without inflicting punishments upon the offenders. *How shall* (saith the Lord) *I pardon thee for this? thy children hath forsaken me, and sworne by them that are no Gods*: as if he should have said, There is a necessity laid upon me to punish you, for should I not, I should suffer my glory to be exposed to be a laughing stock to all men, &c. and therefore while thus we sin, we may fear every moment some plague or other to be sent upon us.

Mat. 5. 34, 35. *Iam.* 5. 12. *See Mr.* Bolton *Treatise call'd the Saints self-inriching examination. Pag.* 245 *Ier.* 5. 7. *Deus ostendit se quadem necessitate constringi, ut tam severas pœnas exigat de Iudeis, &c. Cal. prælect. in Ier.*

To conclude in few words, (because it were too much to name all these sins that as yet are practised among us) if we make but a slender search, we may finde us in these parts, guilty of so many crying abominations, and so little true humiliation wrought in any among us, that if the Lord hath variety of judgements to send among wicked and ungodly men, we may conclude and thinke with our selves, that he hath them in store for us, for we are as yet of that number, and cannot say we are free from those sinnes, for which the Lord doth always send sharpe and fearfull plagues.

CHAP. IIII.

We cannot expect any Peace or Tranquillity, or to be free from Gods judgements, or plagues, as long as we continue in our sinnes: Objections answered: many fearefull plagues discovered.

YOu have heard in what a state and condition we are, how that, as yet, it cannot be said, that, by the former

mer corrections we have had, we have any thing at all amended our wayes, or humbled our selves before the Lord; and that therefore we may thinke of our selves no better, then to be in the number of wicked men, for whom the Lord hath variety of judgements in store: and not without cause may we thinke so, seeing it is in vaine for wicked men to expect peace, because the Spirit of God hath proclaimed openly, that there is no peace to the wicked: true it is, it is the nature of wicked men, to perswade themselves of peace, though they walke according to the imaginations of their wicked wayes; but that arises out of a false and ungrounded conceit, that God will spare them because of some gracious promises which he hath made unto his people, which presumptuously, and falsly they apply unto themselves; but the Lord, observing this hypocrisie to be in men, denounces very fearfull judgements against them for it; and saith, *That if there shall be such a man, that shall blesse himselfe in his iniquity, and thinke he shall have peace, though he walke, &c. He will not spare such a man, but his anger and jealousie shall smoake against him, and all the curses that are written in the booke of the Law, shall come against him, and lie on him, and his name shall be blotted out from under heaven.* Observe the place, I beseech you, for it concerns all men that are buried in security, as I feare too many in these parts are, who blesse themselves oftner in their iniquity, then they doe God for his benefits; and puts farre from them the evill day, as if for ever they should enjoy peace, never looking into their owne wayes, or perceiving that sin hath been, is, and will be the cause of their disquietnesse and misery; nay, they so behave themselves as if God were bound to continue this peace unto them; or how ever, as if there could be no warre, or further trouble: and because there is no appearance of danger, therefore they feed themselves with foolish hopes of perpetuall tranquillity, as if all judgements threatned against sinners were but in jest; or, as if men might goe on in their

Deut. 29. 19.

Ver. 20.

folly

folly without controlment, and in their sins without punishment.

But I would have such to consider what they doe, and be not too presumptuous or secure, for in a day when perhaps they little dreame of it, will Gods judgements thunder about their eares, to their terrour; for sin cannot escape unpunished, by one judgement or another, if men will not obey the Lord, They shall perish by the sword, and dye without knowledge, saith *Elihu*: but I know our people are feareless, because (as they suppose) all danger is past; nay, but that will not serve to deliver them, for so long as they sin, so long may they expect punishments. *If they refuse and rebell, they shall be devoured by the sword, for the mouth of the Lord hath spoken it*, saith the Prophet: *But what though the feare of the sword should be gone? yet he hath pestilence to plead against men withall, which walketh in darkenesse, and is an arrow that killeth at noone-day.* Nay, and if they shall escape both sword and pestilence, yet he hath famine that killeth many thousands where it enters; and if they by any meanes escape all these, he hath still in store, feare, pit, and snare: if they seeke to fly from the feare, they shall fall into the pit; and if they get out of the pit, they shall be taken in the snare; while they thinke to escape one judgement, they run into * another: for, as *Zophar* very well observes, the condition of the wicked is miserable at all times, and in all places, for vengeance followes him whithersoever he goes; all the meanes he uses to comfort him proves no better then vexation unto him; in a word, as he concludes, misery is the portion of a wicked man from God, & the heritage appointed him by God. There is no hope for him of immunity, no way to escape unpunished, it is as certaine as a portion, for it is appointed by God himself, in whom is no shadow of turning; nay, and when all these plagues are come upon them for their iniquities, if for all that they doe not amend; *Gods anger will not be turned away, but his hand will be stretched out still*: though his judgements

Iob 37. 12.

Isa. 1. 20.

Ezek. 38. 22. *Psal.* 91. 5, 6. *Ier.* 14. 18.

Ier. 48. 43, 44

* *Incidit in Scyllam qui vult vitare Carybdim.*

Iob 20. *last* v.

Iam. 1. 17.

he tropeis aposniasma

Isa. 5. 25. & 9. 11, 12, 17.

ments have been fearefull and terrible, and now are past, yet let none thinke to escape for that, for as long as his hand is stretched out over the Land in wrath, they, continuing in their sins, shall likewise feele wrath, *If you doe not repent, you shall all likewise perish.*

Luke 13. 3.

Objection. True it is indeed, these parts have felt the judgements of God, as much as others have done, and the overflowing scourge hath past over it, and therefore now, when the storme is over, it may perhaps by some be thought, that for a little while God did seeme to forsake us, to the end

Isa. 54. 7. that now with mercies he may gather us, and that in a little wrath he hid his face from us for a moment, that with

Ver. 8. everlasting mercies he might now comfort us, as he promised his people after their affliction. But let us know,

Answer. that fresh sinnes require fresh judgements; if by his former corrections we had received instruction, and so amended our wayes, as that they might have been acceptable in his sight, then no doubt but he would have perfected his begun workes, and established this peace which as yet we enjoy upon weake assurance; but seeing that, on our parts, is left undone, but rather the contrary done, we may have cause rather to feare judgements, then hope for mercy; for it is not Gods forbearance of us for a while, that can, without presumption, breed in us a true perswasion of Gods love towards us; for we cannot say aright, that it is, because that God loves us, that he doth not correct us, but rather the contrary, seeing he correcteth every one he loveth, and when he suffers men to goe on in their sins unpunished, it is a fearfull token that he intends the destruction

Isa. 1. of such. *Why should you,* (saith he to the Jewes) *he smitten any more, ye will revolt more and more?* giving us to understand, that it is a kindnesse to be smitten: but because I purpose to speak of this towards the end of the Chapter, therefore, now Ile speake sparingly of it, but to come to the matter again, I say, we ought not to thinke to escape punishments, because (now for the present) we enjoy peace; for as our pride,

pride, luxury, &c. security formerly begot War among us, and that war hath begotten us Peace; so will this our short peace ripen our former sins, and bring forth new ones, which, without speedy repentance, will beget some other judgements to our griefe and misery. *Note.*

But you will say, this time of peace which we now enjoy, is imployed in, and towards the advancement of Gods glory, in forwarding the worke of Reformation, and establishing the Churches peace; which works hitherto, God (after the gloomy dayes were over) alwayes blessed, with granting peace and joyfull dayes, untill they were with happy successe accomplished; and it is Gods owne promise, that when the victory is obtained by his people, over the Beast of *Rome*, the Papists and their adherents, that then they shall enjoy prosperity, and rejoyce over their enemies with exceeding great joy; and we, by Gods goodnesse towards us, have obtained such victories over our enemies (those whom we take to be the Popish Army) that in some good measure they are brought into subjection; and therefore now we may hope these times of joy are begun among us, and that therefore the Lord will not gloome againe upon us, untill the worke of Reformation be thorowly finished: this in effect is the opinion of some, who living in security, perswade themselves of peace. *Objection.* *Rev. 19.*

Now, though this requires a larger Answer, yet let this following, at this time, suffice; true it is indeed, that in the time of Reformation in *Nehemiahs* dayes, after they had wrought through the miseries and difficulties which opposed them, in setting it forward, and bringing it about (as the malicious slanders, and letters which their enemies broached and writ against them, to hinder them) after, I say, they had over-rowed these, which were sent to try their patience, and faith, &c. the Lord was pleased to shine upon them in mercy, as to give them a naile in the place, and grant unto them some peace and quiet rest; yea, he was pleas'd to extend his mercy unto them in the sight of *Answer.* *Ezra 9. 8.* *Ver. 9.*

the Kings of Persia, to give them a reviving to set up the house of God, and to repaire the desolations thereof, and so forth. But who ever reads there (and understands what he reads) may quickly perceive what those men thought of that their peace; surely, not that God was so bound, or that he had so promised, or that he would so continue that peace, because of the building of the Temple, or the Reformation which they did intend, as that (how ever they carried themselves before him) it should continue: I say, neither *Ezra* nor *Nehemiah* thought so; for *Nehemiah* tells them, that if they still continued in their sins (as prophanation of the Sabbath, &c.) notwithstanding that God had delivered them, to the end, to performe the worke in hand to his glory; yet he would again bring the same judgments upon that remnant, as he had done formerly upon their fathers. Consider of those places in the Margent.

Neh. 13. 18. *Ezra* 9. 13, 14, 15.

The like ought we to thinke of this our Peace which we now enjoy, not that God is so bound to continue it, or that he will so continue it, meerely because of Reformation, except withall, we reforme our wayes, and doe better then our forefathers have done; may we steale and commit adultery, and serve, and sweare by other Gods, and prophane the Sabbath, &c. and say, we are delivered to do these things? or thinke because we stand for, and pretend the Reformation of abuses in Church and State, that therefore we may doe any thing, and yet God not punish us? let no such vaine thoughts deceive us, if we doe those things that others have provoked God against them by, we must expect to feele what they have felt: *For God is no respecter of persons.*

Rom. 2. 11.

Objection. I, but will some say, shall the Papists flourish againe among us? Nay surely, that they shall never doe, for God hath threatned a finall overthrow to them, which is in part executed against them in this part, and if they doe not againe make head against us, no other can harme us.

This

This Objection is a branch of the former; but we will answer it particularly at large, because I finde, in discoursing with men, many too much addicted to thinke, that as long as we can keep the Papists in subjection, there is no feare nor danger of further misery; as if God could or would punish us by none but them they I know hitherto have been the onely instruments of our miseries, and indeed (if they should continue among us in any power) they would be so still; but yet to thinke that God cannot or will not punish us by any other meanes then by them, were presumption intollerable; and yet why may not the Lord give them power over us againe, because of our abominable sins, and cause them againe to triumph? this he may doe, and yet have decreed their fall nevertheless; and I wish we doe not so far provoke him, as cause him to do it; the Lord had determined the fall of the Canaanites, and yet gave them victory over his people more then once. Though the Benjamites were to be destroyed by Gods owne command, yet two dayes together they prospered in battle, and slew the Israelites, and so it may be with us if we offend our God: But though he should bring them downe every day more and more, and suffer them no more to insult, yet can he bring judgements upon us by other meanes; he may (let us pray he doe not) cause disunity to arise among our selves, which may breede us much misery: he may bring in enemies by Sea upon us (where a more fitting place in all the Kingdome? considering our security, nakednesse of weapons, and unpreparednesse, and withall the many open, secret, and unknowne enemies, and disaffected ones, and hollow-hearted, lukewarme, and men not caring which way things goe, that are among us; nay, in authority, and place, ready to take part with any, be they French, Spanish, Turks, or Divels incarnate, or what they will, so they but oppose the Parliament, they would be for them) and these, I say, may work our ruine, before ever we dream of them, & make our

Answer.

Judg. 20.

part o'th Countrey the ſeat of a more fearfull, bloudy, and deſtroying Warre, then ever as yet, either we, or the Kingdome in any part have felt. God in his mercy divert ſuch judgements from us.

But if none of theſe puniſhments by War come upon us, let us but call to mind the point we have in hand, *viz.* That God hath variety of judgements, &c. and then, continuing in our ſins, we can have but ſmall hope to eſcape without puniſhment; and the conſideration of that, may likewiſe anſwer that other objection, namely, that the maturity of our enemies ſins, as blaſphemies, &c. may aſſure us of their deſtruction; and ſo of our peace: for we muſt know the Lord can both deſtroy them and us, if we be wicked; yea, though them by us, yet may we be deſtroyed by other meanes, for in that we are made inſtruments to bring them to ruine, it is no ground or ſigne that we ſhall not be deſtroyed. See that place in the Margent.

Iſa. 10. 12.

Objection. But againe, many ſay, The Lord is a mercifull God, and will not deale with us after our deſerts, though we by our ſins have and doe ſtill provoke his incomprehenble Majeſty, and ſo deſerve no other favours then continuall miſeries, yet for his Names ſake, and Covenants ſake, &c. he will ſpare us, and ſuffer us ſtill to enjoy peace and quietneſſe.

Anſwer. That God is a mercifull God, this Kingdoms experience may at large teſtifie, and that he ſpares and will ſpare, (men deſerving wrath) for his owne ſake, the Scripture doth * witneſſe; as likewiſe, that he is a juſt God, a true God, a God that will not ſuffer the leaſt ſinne to goe unpuniſhed, eſpecially when men continue in ſin, and yet expect favour; ſuch men will ſuddenly cauſe the Lords patience to be out of date, for he cannot endure that they ſhould commit ill, and expect that hee ſhould patronage

*Paſſim celebratur & paterna ejus bonitas voluntas ad beneficientiam prodivis: ſed exempla traduntur ſeveritatis, quæ juſtum ſcelerum ullo rem eſſe oſtendunt, præſertim ubi tolerantia ſua contra obſtinatos nihil proficit. Cal. Inſt. lib. 1. cap. 10. Sect. 1. * Iſa. 48. 11.*

them

them for their ill; by ſuch meanes he is inforced to ſtrike when he would not, otherwayes, he would be accounted as one of * them, or ſuch a one as they are, ever, co-partners with them in ſin. *Pſal. 50. 21.*

I could wiſh he had not the like cauſe to ſtrike in this Countrey, but I feare, we, by our ſins, have ſo far ſtir'd up his wrath, that there is almoſt no remedy, but that his ever-loving mercy, muſt give place to juſtice, in that the time of mercy hath not wrought thoſe effects that he expects; for it is alwayes expected, that patience and long-ſufferance, ſhould lead men to repentance; which, ſeeing we have altogether (in a maner) neglected, & not onely ſo, but by his long-forbearance are lull'd aſleep in ſecurity, and in a ſtrange manner, (becauſe God hath formerly beene merciſull unto us) perſwade our ſelves, that therefore he can or will be no otherwayes; thus heaping up more ſinnes, in and by the ſame meanes, which ſhould draw us to repentance: theſe our doings therefore, (I ſay) duely marked, may rather cauſe us feare that there is wrath laid up for us, and that it ſhall ſuddenly be revealed againſt us; then that the Lord will any longer continue his mercy, and loving kindneſſe unto us, to ſpare us by diverting thoſe plagues from us, that he hath not only in ſtore, but in part executed upon many of our brethren, who, though their offences (to mans ſight) ſeemed leſſe then ours, have already ſuffered more then we have done; and therefore, while we now ſee wrath againſt them, (notwithſtanding of their former ſufferings,) let us never flatter our ſelves with hope of immunity, ſeeing we are in as great, if not greater fault. Ile ſay no more, but that I would have every one to know, that God is merciſull, but yet let them know, that it is to ſuch as hate, or, at leaſt have a deſire to hate and leave off ſinning; which when I ſee but in ſome reaſonable manner practis'd among us, I will then hope to ſee the Lords mercy, not onely continued, but encreaſed to us; in the meane while, I will truſt in Gods mercy, and hope the beſt, but I will prepare and

adviſe all I can to prepare to be ready at all times, to undergoe what ever it ſhall pleaſe God to inflict upon us.

Objection. I know againe, what men poſſeſt by ſecurity will object, *viz.* That there is no appearance of evill towards us, one way or other, therefore what need we feare?

Anſwer. Now I would have all men, (ſuch men eſpecially) to conſider, how void of underſtanding they are to thinke, that, becauſe no plagues are in ſight, therefore, God hath none in ſtore; we cannot ſee into Gods armory what is within it, or if we could, we neither know nor can know how he will beſtow them, and therefore how can wee thinke our ſelves ſecure, eſpecially, ſeeing moſt commonly when men thinke themſelves furtheſt from danger, then it is neereſt at hand: That very morning that Sodome and Gomorrah were deſtroyed, the Sunne ſhone cleare upon them. *Gen.* 19. 23.

Raro antecedentem ſcelestum deſeruit pede pœna claudo. Hor. lib. 3. Od. 2.

But grant there be no danger apparent, nor feare of any, nor likelihood of fear, yet have we forgotten that the Lord can create evill; even ſend ſuch plagues as never before were heard of and this is certaine, ſin ſeldome goes unpuniſhed, even on earth, one way or other, though perhaps Gods puniſhments are not perceived by many; there are who are ſicke of Gods wrath, and yet know not ſo much; for as he calls many times upon men when they little take notice of it, ſo likewiſe doth he puniſh, and that ſeverely and fearefully, when they little * know it, or take notice of it; for he doth not alwayes puniſh alike, or openly, not alwayes generally, but ſometimes particularly, as a Towne in a Countrey, a Family in a Towne, or a perſon in a Family; and them perhaps with judgements not apparent to all men, but with more private, though fierce enough, as with terrour of conſcience, with inward vexation of minde, &c. and theſe inwarde plagues are the fearfulleſt of all, and the moſt troubleſome; For *the ſpirit of a man will ſuſtaine his infirmities, but a wounde ſpirit who can beare?* ſaith *Solomon*: it is far more troubleſome then any cor- *Ioh.* 23. 14, 15 * *Iſa.* 47. 11. *Pro.* 18. 14.

corporall punishment that can be inflicted, because, a spotlesse conscience is a faithfull comforter in time of distresse, having on its side a witnesse, clearing the party before him, before whom alone he stands guilty, that however he appeare to man, yet to God, before whose tribunall all must appeare, he is accounted not as an enemy, but as a sonne, one acceptable in the sight of the Judge; and so, by the enjoyment of patience, not feeling that fiercenesse in temporall afflictions, that others do which are not so provided, when on the contrary, if conscience accuse of sinne, and misdemeanours committed against the supernall Judge, it is not onely an accuser, but a judge, and a condemning judge; which condemnation pronounced in that inward judicature, worketh and produceth horrours and feares past beliefe of any; but the woefull sufferers in such torments, for the curing of which maladies, no remedies can be applied; all outward and temporall comforts, being but as fuell heap'd on, to the end, to asswage the fury of a fierce fire, which rather will encrease the flame; for, from the greater enjoyment of earthly comforts, conscience in its unpartiall judgement takes a further occasion to condemne, aggravating the condemnation, and consequently the horrour, by how much the neglect hath been of doing well, by the helps of these comforts which at any time they have enjoyed; by which meanes, no joy can extirpate that inward griefe, no comfort dispell that sorrow, no carelesnesse expell that call, nor no temporall blessing exceede that plague, in so much, that many have accounted it to be the next a kin, and the nearest by comparison, to the torments of Hell: yea, some have not sticked to say, that it alone was Hell; such a fearfull plague is this internall feare, and terrour of conscience, which God layes upon many, which is not seen or perceived outwardly to other men. I cannot so largely speake of this as I would, but if God spare me life, and grant me leasure, it may be, I may henceforth, upon some other occasion, handle it more at large.

Impii pœnas luunt non tam judiciis quam angore conscientiæ fraudisque cruciatu. Cic. sen. p. 127

Sua quenque fraus, & suus error maxime vexat, suum quenque scelus agitat, aamentiaque afficit, suæ malæ cogitationes conscientiaque animi maxime torrent: hæ sunt impiis assiduæ domesticæque furiæ quæ dies notesque pœnas a sceleratissimis repetunt. Externa ista omnia leviter nec in longum nos tangunt: interna sunt, quæ angunt. Just. lipsi. de. Const. int. lib. 2. cap. 14

But

But to our matter againe, we must likewise know, that as the Lord thus secretly punisheth from the worlds view, so sometimes (as I partly touched before) when the party punished regards not; and that is fearfull, for his case is more dangerous; thus it falls out when God punisheth sin by sin, small sins by greater, as in justice he oft doth, when men will not be reclaimed from their evill wayes, by any meanes, as neither by chastisements, nor favours, then gives he them up to their owne hearts lusts, even to drinke up iniquity as a fish doth drinke up water, to heap up, by that meanes, wrath against the day of wrath, and so to run themselves into such deep pits of despaire, that they cannot returne; thus fast binding themselves in the snare of Satan, hiding themselves in the puddle of sin, further from Gods favour every day more then other; and yet, thorow the delight, which long custome in sinning breeds in them, they plague themselves willingly, and thinke they can enjoy no greater happinesse; when as (God knoweth) their case is not onely dangerous, but their misery great, the plague upon them as destructive to them, as all the plagues sent by God, were to Egypt, and they the more to be accounted miserable, and plagued, because they know not themselves to be so; from such a plague the Lord deliver us, for it is observed, that a greater or more fearfull threatning cannot be pronounced, then when the Lord saith, *He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still.* For when God leaves him, what can man doe? if he prevent him not, into what courses will he run? Oh therefore let us beware least we so highly provoke the Lord, as to cause him to say so unto us, or cause him to give us over to such sins, as to make his sore displeasure to arise against us, to our destruction.

Deus justissima judicio punit peccata peccatis. Piscator. in Rom. 1. 06. 25.

Rev. 22. 11.

Hosea 9. 12.

Let us repent betime of our ignorance, infidelity, contempt of Gods Word, uncharitableneſse towards our brethren, dis-unities, and contentions, pride, drunkenneſse, gluttony, prophanation of the Sabbath, halting betwixt two

two opinions, inconstancy in Religion, Lukewarmnesse, Superstitious observations of Dayes, Meats, &c least God give us over to Popery, hardnesse of heart, or into a reprobate sence, unnaturall uncleannesse, bestiality, open tyranny, or to fall into Sects, or Hereses, &c. for which these and the like crying sins, he often punisheth the forenamed sins, as by those places of Scripture in the Margent may appeare.

Mat. 13. 15. *Acts* 28. 27. 28. *Luk.* 3. 20 *Rom.* 1. 21, 24 26. *Act.* 19. 9.

Againe, let us not thinke that we shall escape punishment, continuing in our sins, seeing God may (and many times doth) punish men, in, and by those wayes and means, which they take to be the comfortablest, wherin they can walke, as in and by their pleasures, preferments, wealth, beauty, &c. yea, making peace it selfe a plague; and prosperity a snare to catch them to their destruction; for, as one observes, it is a plague to many, that they are not plagued, even the want of punishment is their punishment: I know it is a thing desired of many to be rich, and most men wish they may never be worse hurt, but even wealth very oft proves no lesse hurtfull, then the most fearfull plagues that ever are sent; this the Apostle very well observes, *Those that will be rich* (saith he) *fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drowne* men in destruction and perdition:* they suck in so much pleasure by them, that they forget all other happinesse, while in the meane time they are insnared by Sathan, to their destruction, which surely is a punishment greater then any earthly sufferings; the consideration of this, caus'd *Agur* to pray so fervently, that he should not be made rich, for he feared wealth would exalt him, & cause him to forget his Maker; and the Philosopher thought, to make his enemies rich, was the greatest displeasure he could do them, & indeed very oft abundance of wealth proves a great deale of trouble to the possessours of it. Who would be in so much care, trouble, and perplexity, as with rich men in these dayes of danger? for in their height of pleasures, feares of danger perplex

1 *Tim.* 6. 10.

* budizousi *In profundum objiciunt.*

Pro. 30. 8, 9.

them, and they scarcely can take rest, because of continuall molestation, that so one need wish their enemy no more trouble then to be rich; for they may be assured, that by that meanes they shall not be without vexation.

Mat. 19. 23.

But besides the vexation riches bringeth with them on earth, they are in danger to deprive them of those celestiall pleasures, which as far surpasse those earthly vanities, as heaven doth hell.

Difficile est stare in alta dignitate, & carere cogitationibus elatis.
Stella de contemptu mundi. lib. 1. *ca.* 13
See Mal. 2. 2

And what vexations doe often come by preferment and honour? even when men have their whole desire in injoyment of pleasures and dignities, they most commonly are either inwardly vexed, or their envyed happinesse doth procure unavoydable misery, which likewise by God are inflicted as punishments upon them, though it may be not perceived, and therefore the more fearfull.

Psal. 69. 22.

To be briefe, who knowes but even this small time of tranquillity, which now we enjoy, may be made a plague unto us; for if the Lord do by it give us over to security and carelesnesse, we shall presently be in a very deplorable condition, and yet not to be pitied, because we shall not know wherein we stand need of pity; thus may we be severely plagued, even with judgements, wounding us deeply, in and by the same meanes which we take to be our onely comforts, and the lesse that any take notice of this, the more is the plague upon him, for senselesnes of Gods judgments, is the greatest judgement of all; and how much more a man thinkes himselfe happy, though he sinne and yet enjoyes all temporall pleasures, so much the more miserable is he.

Eccles. 7. 2, 3.

Miserius inibil est misero se non miserente

Let every one that reads this, consider of it, and observe and mark how the case is with him, whether or no he perceive or finde any of these secret judgements creeping in upon him, and, while there is time, let us all beware we doe not provoke God to send them upon us; and above all, let us observe how sin decreases or increases, if we see men rather growing more bold in sinne every day more then other,

other, let us then assure our selves, the plague of God is against us, and just cause we may have to feare, that such iniquities shall not be purged till we die. *Isa. 22. 14.*

Or if we see men every day more then other, given over to security, and pleasures, and careless of threatnings denounced against them, by the Ministers and servants of God, let us then likewise feare, that the Lords hand is stretched out against us.

But if we see none of these secret judgements, nor open plagues, but that we still live under Gods protection, in peace and tranquillity, yet let us not grow bolder in sinne, but alwayes call to mind this point, and feare to offend, and in the midst of prosperity, beseech the Lord, that our table may not become a snare unto us, but, that we may so be delivered from curses, that Gods blessings may be upon us, and all we have at all times, in all places, upon all occasions; this if we doe, we shall enjoy with increase our already begun peace, but continuing in sin, may cause us to expect nothing but wrath, for there is no peace to the wicked.

See Psal. 69. 22, 23, 24, 25, 27, 28. Let us take heed that none of those or such like judgements fall upon us.

CHAP. V.

We may not onely feare that God hath Judgements in store for us, but that wrath, in some sort, shall shortly be powred downe upon us.

OUr unmatched security causes me to stand upon this Point longer then otherwayes I would, and makes me breake order and method, that, if by any meanes it may, this my *Scout* may be faithfull to give an alarm to all sorts of men, that they may be stirr'd up, either to prevent by unfained repentance, or to prepare against further danger.

Let it not seeme strange to any that I, more then any, should be thus fearfull of that, of which as yet, there seems no likelihood of appearance, or that I should continually strike upon this string, for truly, me thinkes they are either blinde, or quite fearlesse, or careleſſe what come, that see not, as well as I, ſtill clouds of wrath hanging over us, ready againe to diſſolve into ſhowers; it pities me, that ſo few ſee it, or feare it, and thoſe who doe ſee it, or at leaſt feare it, ſhould no better take notice of it, or ſo little take care to prevent it, or prepare againſt it: and therefore, to put them in minde that forget, and inſtruct thoſe who know not, or conſider not, and to let all men know the ground of my feares, in this Chapter, as freely as I can, I will ſhew why we may feare that there is ſome plague or judgement hanging over us, ready to be executed.

And firſt, we may fear ſome other plague or judgement ſhall, (ere it be long) fall upon us, becauſe the Lord hath corrected us with heavy judgements, and yet they have
Looke back in Pag. 28, & 35.36. not wrought upon us ſo, as to cauſe us to return unto him; when that is not effected by one judgement, which hee would have done, moſt commonly he ſends another after it, even at its heeles, as we may ſay; when want of bread, and cleanneſſe of teeth, doth not cauſe a people to returne
Amos 4.6,7, 8,9,10. unto the Lord, then he will with-hold the raine from them, and cauſe it to rain upon one place, and not on another; when that will not ſerve, then he will ſend blaſting and mildew upon the fruit of the ground; and if ſtill they perſiſt in their rebellion, then ſhall the peſtilence follow, after that the ſword, &c. To conclude, if thoſe he puniſheth will not returne unto him, (for to this end doth he af-
Hoſ. 5. 15. flict men, that they might ſeeke him) then their plagues ſhall be fearfull; thus the Lord threatens, *The people turne*
Iſa. 9. 13, 14. *not to him that ſmiteth them, neither doe they ſeeke the Lord of Hoaſts, therefore the Lord ſhall cut them off from Iſrael, head and taile, branch and roſt, in one day.* And therefore, I ſay, in regard

regard we have not yet amended, by his former corrections, we must expect that he will againe be upon us suddenly.

Secondly, because wee doe not separate our selves (or them from us) from that cursed brood of Babylon, from Papists, and from popishly affected persons, but still have communion with them, and are familiar with them, and delight in them and their abominable Idolatries and Superstitions, because of this, we may justly feare wrath, for the Holy Ghost saith, *Come out of Babylon my people, that you be not partakers of her plagues.* God hath plagues hee will powre downe upon them, and if we love their company so well, that we will not leave them, we must likewise be contene to be sharers with them in their punishments, and in those plagues which God hath denounced against them, and shall shortly execute upon them, Rev.18.4.

Thirdly, (for I would be briefe) our deep security, and putting far from us the evill day, and living so as if there were not (nor yet like to be) any trouble in the Kingdom, we * marry, and give in marriage, we eat and drink, we build and plant, we thinke of no danger, nor feare any trouble, and this is even an infallible token of some judgement net far off. Thus they were doing in the old world when the floud came, and swept them all away, they thought the least of it when it came; thus were the people of *Laish*, a secure people, they fear'd nothing, untill they were smitten with the edge of the Sword. And the Apostle saith, *That when men shall say peace and safety, then shall sudden destruction come on them, as upon a woman in travell, and they shall not escape*: their punishment shall be so certaine, as nothing can be more certaine, for so the Greek phrase * imports. Now let us looke upon our selves, and consider whether or no we be not secure, and consequently, may not looke for some other miseries, more then as yet we have felt.

Fourthly, we may feare more plagues will be upon us, because we so little regard our brethrens calamities, nor take

* *These things of themselves are not hurtfull, but only as they are signes of deep security.*

Diluvium fuit circa finem Aprilis, cum orbis quasi revivisceret, cum aves cantillant, & exultant pecudes; &c. Luther in Gen.7. Mat.24, 38, 39. Jude 18, 27. 1 The.5.3

ou me ecphugousin. * *Gemina negatio fortius negat.*

take no more warning by their miseries; they are afflicted to give us warning, but we will not be warned, but rather judge uncharitably of them, because of their afflictions; and flatter our selves, thinking we are in an happy condition, because of our long peace; now such people God will not spare, as our Saviour saith, *Think ye* (saith he to the Jewes) *that those whose blood* Pilate *mingled with their Sacrifices, or those upon whom the Tower at Siloe fell, were sinners above all the rest? I tell you nay, but except ye repent, ye shall all likewise perish.* If men be not warned by others sufferings, they themselves shall feele the like in as heavy a manner.

Luke 13. 1, 2, 3, 4.

Fifthly, it is a fearefull signe of some judgement neere approaching, when a Kingdome, County, or City, hath been blessed by God, exceedingly and extraordinarily, both by Temporall and spirituall blessings; so that he expects to finde at least some fruit on it, and from it, and yet findes none; and then againe, doth yet more abundantly blesse with all manner of blessings that place: and yet for all that can finde no fruit to his liking, I say, that this is an evident token of some destroying judgement not far off. Observe the Parable of the Fig-tree, the lord of the vineyard came three yeares and found no fruit on it, he would have had it then cut downe, but by the perswasion of the dresser of the vineyard, he manured it once againe, but upon that condition, that if it did not beare, it should no longer stand: Our estate may be compared unto it; God hath this many yeares expected fruit from us, and yet he found none, or if any, *wild grapes; he hath looked for judgement, but behold oppression; for righteousnesse, but behold a cry*: and yet once againe, he hath manur'd us about, granted us, not only to enjoy his ordinances and meanes of grace, but them in more purity then formerly; if now, when he comes, he findes fruit on us, well; if not, we may justly feare that he will say to his devouring Angell, as the lord of the vineyard said to the dresser, *Cut them downe, why trouble they the ground.*

Luke 13. 6, 7, 8, 9.

See Isa. 5. 1, 2, 3, 4, 5, 6. *Ver.* 7.

Sixthly,

Sixthly, when men breake promiſe, with diſreſpect, or lightly regard thoſe on whom, next under God, their ſafety depends, and who have wrought through many dangers, to bring to paſſe that they enjoy, peace and quietneſſe; I ſay, when ſuch are diſreſpected, and defrauded, or have kept back from them what is their due, &c. this is no good token, but even a ſigne of fierce wrath, ere long to be revealed againſt ſuch people. *See Iam.* 5.4. *Mal.* 3.5.

Seventhly, domineering covetouſneſſe, as I may call it, that is, when through pride and covetouſneſſe, men, in a braving and lordly manner, do exact and commandingly call for what ever they pleaſe, and when and how they will, of, and from thoſe who are under them: This was in *Benhadab*, not long before his overthrow, firſt hee ſent *Ahab* word, *That his ſilver, and his gold, and his wives, and his children, &c. were his*, and *Ahab* ſent him word, they were ſo; upon which, he grew ſo ſhamefull audacious, and out of meaſure proud, that he ſent another meſſenger to tell him, *That he would not onely have his ſilver, and his gold, &c. but he would ſend his ſervants to take what they liked from him, and from whom they would*; but what followed this braving domineering covetouſneſſe of his? preſently hee was brought low, and was forced to crouch for his life to him, whom formerly he had ſo ſcornefully uſed. The like became of *Nahaſh* the Ammonite, who, in a proud manner, domineered over the men of Jabeſh-Gilead, and of the Philiſtims, for their ſpoyling Iſrael in ſuch a boaſting and lordly manner. 1 *Kin.* 20. 3. *Ver.* 4. *Ver.* 5. *Ver.* 6. 1 *Sam.* 11. 2, 11. 2 *Sam.* 13. 17 18, 19. *&c.*

And in the height of their bravery, that Army, which falſly beares the name of the Kings, and thoſe of that party, were thus domineeringly proud and covetous over, and of the eſtates, and perſons, of thoſe whom they had in their powers. Who knowes not, that in the time of the Siege of *Kingſton* upon *Hull*, we in thoſe parts, were, (for that) in *Ahabs* condition, and they as proud and covetous and *Benhadab*? all we had was theirs, what they would

would command, we were forced to grant, and not onely ſo, but they came into our houſes, and tooke what they liked without leave, but ſhortly (their pride being at the height) they were caſt downe, to their ſhame and confuſion.

Theſe examples are for our learning, and happy are they that can take warning by other mens harmes; let us therefore, take heed we doe not after this manner, leaſt we feele, as they have felt, in ſome ſort or other, but if elſe ſuch doings in a manner be found among us, let us feare. I have ſaid.

Eighthly, the pride, ſecurity, and ſinfulneſſe of our Armies, they are not to be excus'd, their faults are great, and worſe they are made, by caſting out honeſt, civill, and religious men, and entertaining deceitfull, deboyſt, and prophane perſons; they are full of *Aethans*, of drunkards, of what not? the ſcarceſt of good men: We heare daily their boaſting of ſtrength, of victories obtained, without thankfulneſſe to God who gave them; they are full of pride, and vaine ſecurity, and therefore what followed *Benadab's* ſecurity, the like we may feare; remember *Siſera* who was deviding the ſpoyle before he got the victory, if there be ſuch in our Armies, (as I fear one by a ſlender ſearch might finde many) it prognoſticates no good.

1 *Kin.* 20. 16
Judg. 5. 30.

Other ſymptomes there are, which might be named, which betoken wrath in ſome ſort againſt us, becauſe in other places, where they have appeared, ſome judgements have ſpeedily followed; but theſe already named at this time ſhall ſuffice, and let them be noted ſo, that we either by repentance take them away, that they be not found among us, or elſe by preparation and patience, we provide to undergoe what ever they may foreſhew, or follow after them; what that may be, (I ſay) I know not, nor how ſoon or how long it may be, I know not, that time that may ſeem long to us, is but ſhort to God, and therefore, perhaps, when we little thinke of any harme approaching, then will

then will such bee upon us, as wee cannot escape.

But if God doth spare us, and still suffer us to enjoy peace and prosperity, notwithstanding, that these forenamed signes doe show, or seeme to show to the contrary; let us not for that grow proud, but with Niniveh, let us repent at the hearing or seeing the signes of wrath. If we doe not, though for a while God may stay before he punish, yet assuredly, he will recompence his long stay, with more grievous punishments.

Quum Deus non statim no, punit, ut meriti sumus, hæc illius benignitate, & tolerantia, ac lenitate moveri debemus, ut maturè & absque ulteriori mora recipiscamus: ne benignitatem Dei contemnentes, & peccata securè accumulantes, accumulemus quoque nobis, justam Dei iram, & pœnam gravissimam. Deus enim tarditatem supplicij gravitate compensat. Piscator. in Rom. 2.

CHAP. VI.

The folly of those, who thinke to escape Gods judgements by departing (for the present) to any other place; or that thinke they shall not at all suffer, because they have escaped some dangers.

THat the Lord hath not onely some judgements in store, but that it is neare approaching, the signes forementioned may cause us to feare, yet perhaps, many will flatter themselves, either by some hope they may have of some unexpected safety, or strange deliverance, or at worst, escaping from dangers by flying into some places of refuge, where nothing can harme them, &c. Now therefore, it remaines we speake somewhat to beat men off from having any confidence in such an uncertaine and weake foundation, for if they prepare no better to prevent, or es-

cape his judgements, if they onely think to fly from them, and not from sin that brings them, they may hope, but yet have small cause to expect safety; for as Gods wrath is against nothing but sin, it being (as one observes) the only object of Gods extreamest hatred, so it is not any place, that can free men from that hatred, if they continue in their sins, how strong, or how free from danger soever it may bethought; for no Fortification can keepe out Gods wrath, his devouring Angel strikes in any place, no place is priviledged, there is no hiding place for him, all the corners of the earth are open before him; nay, even hell is naked before him, and destruction hath no covering, which made the Psalmist to cry out, *Whither shall I fly from the presence of the Lord? if I ascend up into heaven, thou art there, if I make my bed in hell, behold thou art there, if I take the wings of the morning, and fly unto the uttermost parts of the earth, even there shall thy hand lead me, and thy right hand finde me out. If I say, behold darknesse shall cover me, even the night shall be light about me, &c.* And shall we thinke that that God, who thus (as the Psalmist confesseth) could in every corner finde him out, is not the same that formerly he was? nay, let us not deceive our selves, he that is, *I AM*, the same yersterday, to day, and for ever, doth behold men now, as well as formerly, and that not with a bare idle speculation, but with noting narrowly their wayes, to punish or reward as he sees cause; foolishly therefore doe they thinke to escape Gods judgements by departing from places visited, to other places free, as if God could not as well send plagues to those places to which they flee for refuge, as to them from which they departed; but yet thus will men (drowned in security) flatter themselves with hope of immunity from dangers, against all likelihood, for if the judgements of War, Pestilence, &c. be sent upon any place for sin, as without question they are, when one place is smitten, another may tremble, seeing it is in the same fault, and knowes not how soone it may be in the same

Mr. Bolton *in his Treatise of the Saints-soule exalting humiliation.* *Pag.* 164.

Iob 26. 6.

Psal. 139. 7, 8, 9, 10, 11, 12.

Heb. 13. 8.

Præcipue considerare oportet quorsum videat Deus, nempe ut tandem vocet ad judicium quæcunq; geruntur ab hominibus. Cal. Jer cap. 23. *Ver.* 24.

same condition; and the flying of men from a place visited, to any other as yet free, may be a meanes to lessen the punishment of the place in distresse, and bring is upon the place that was free; seeing sin is removed from one place to another by the removing of such, and so Gods wrath and vengeance will follow them, as *Joab* followed *Sheba*, into what place soever they enter, for be sure, their sinne, (that is, punishment due to sin) shall finde them out. *Cain* cannot fly from his tormenting conscience, no more can any marked out to destruction escape whithersoever they enter, or betake themselves, *The mountaines cannot cover them, nor the bottome of the sea hide them from those plagues that God hath appointed, therefore, whither should they fly?*

Tecum & in pectore isto circumferas fontem fomitemque tui mali. Iust. lipsi. de Constan. lib. 1. cap. 2.

Iob. 34. 21, 22

But what if they doe fly? Doth it not often befall such, as if *they should fly from a lion, and a beare should meet them? or goe into a house for safety, and a serpent should bite them?* Yea, God threatens such things against those who provide no otherwayes to suffer then by flight. *He cryes to all men that their strength is to sit still, and that in returning and rest they shall bee saved*; but men by their action, say no: *But we will flee upon horses, and ride upon the swift: therefore (saith God) shall ye flee, and those that pursue you shall be swift, one thousand shall flee at the rebuke of one, &c.* An example of this we have in *Zedichiah*, who could not be perswaded to abide in Jerusalem, to abide there what God had appointed for him to suffer, but he would escape and flee away from danger, and so he thought he should be safe, but that his flight was his utter overthrow, for while he thought to escape, he run himselfe into dangers, that he could not avoyde, and farre worse then that he should have undergone if he had submitted himselfe into the hands of the Caldeans. Thus it befalls many men even at this instant in this our Kingdome, they flee from one judgement, and meete with other more grievous, how many are there who flying from the feare of War into other places, there feele the misery of War in the extreamest manner? and how many flying

Amos 5. 19.

Isa. 30. 7, 15, 16.

Jer. 38. 17.

Ier. 39. 4, 5, 6

Mors & fugacem persequitur virum Hor. li, 3. od. 2

the Countrey into strong Holds, are there in distresse and misery, by famine, or pestilence, or some other disease, from which they cannot escape: finding true by experience, that which was threatned against wicked people, that while they escape from one misery, another should take hold on them; which seeing by woefull experience, I say, many seele, let all that reads this, be as wise as learne to get courage to stand in affliction, without flying away from that which they can have small hope to escape; and the rather, because they heare of, and see Gods judgements so various, and withall so terrible, that when they may thinke themselves safest, then they may be in greatest danger.

Againe, let such consider, from whom they seek to hide themselves, it is from the Lord; now, who can fly from his presence, *The earth is the Lords, and the fulnesse thereof,* it cannot hide them; at the command of him the sea shall cast up and deliver her dead; in it therefore they cannot be safe: in a word, The Lord fills heaven and earth, where then is roome for any to remaine from his presence, or from his judgements, seeing he hath (as is before said) in every place some thing to arrest them, and bring them before him?

Psal. 24. 1.

Ier. 23. 24.

But if by flying, such could save themselves from all trouble and outward affliction, yet in so doing, they provide the worst for themselves; for the Wiseman, that had experience of all estates and conditions, saith, *It is better to be in the house of mourning, then in the house of laughter:* It is better to suffer affliction then otherwayes; for many times great dangers come unto the soule by continuall pleasures, and much good by affliction, for while men stay encompassed about by calamities, it causes them to looke up towards heaven for aid and assistance of the Almighty, and strengthens in them their faith, patience, and other graces; yea, and teacheth them love, brotherly kindnesse, and pity towards their brethren, and chaseth

Eccles. 7, 2.

Tribulatio prodest animae prosperitas vero spiritum bonum extinguit. Stella de contem. mundi, lib. 1. *c.* 31

one

out of their thoughts all desire of pleasure, or delight in sinning, and workes in them care to please God, feare to offend him, &c. in a word, it is not to be expressed what good afflictions, or staying where afflictions are, may work unto men; when on the contrary, when men are escaped, (as they thinke) from danger, all manner of evill breaks in upon them, and so are they plunged in the depth of pleasures, that it is hard for them ever to escape out again; for most commonly such forget all love, pity, or fellow-feeling of their brethren calamities, which, in time, dangerously hardens their heart, and workes in them by little and little a contempt of their brethren in distresse, and by and by such an high conceit of their owne happinesse, that they are rocked asleep in the cradle of security, untill they become senceless of their soules, danger to their everlasting destruction. If these things were seriously pondered, surely, it could not chuse but worke in men a resolution to stand against all dangers, and make them even rejoyce to be accounted worthy to suffer, and to thinke themselves the most happy, when in the worlds eyes they seeme to be most miserable.

Ne fugias infirmitates & tribulationes, quæ conducunt ad salutem animæ, admitte adversitates, si modo velis sanari. Stella de contem. mundi, li. 2. ca. 23

Moreover, in flying from Gods judgements, they doe not onely rob themselves of that which is good, but they show their folly, in thinking themselves wiser then God, he is the best physician both of soule and body, and he sends afflictions to places, no doubt, but for their good, seeing that all things worke together for good, of those that fear him; men in flying refuse that which God prescribes, and so preferre their owne wisdome before Gods. He saith, this is best for you, they say, nay: he bids them stand, if they would be safe, seeing *he that seeks to save his life, shall loose it, and he that seeks to loose his life shall finde it*: but they say to the contrary; so calling good evill, and evill good, extolling their owne wayes, before those whom God hath set before them to walke in: and if no other danger might follow, but what this would procures, it were sufficient, for

God turnes such wisdome into folly, and catches such wise men in their owne craftinesse, and, in their supposed safety, throwes them down into many troubles.

By these things it may appeare, their folly is great, and their offence not little, who thinke to escape punishment by flying: and as theirs, so likewise they are much to blame, who, because they have escaped some dangers, presume upon perpetuall immunity, and feare no other dangers; many there be infected with that disease, the root of which, I take, to be an inconsideration of the variety of Gods judgements, and a presumptuous, and unwarrantable conceit of Gods mercy towards them, which causes them to thinke that all is well, when onely one storme is past; but as the Mariner growing secure and careleſſe after a storme, to provide against another, may suddenly be overwhelmed before he be aware; even so may these, to their discomfort and terrour, be drowned in perdition and destruction, or ever they know from whence their overthrow commeth; for it is no sure token of freedome from danger, because they have escaped once or twice, no more then to conclude, it shall never be raine, because some clouds passe over, but rather, as after a long drought, wee make our selves surer of raine; so ought men after long escaping, to assure themselves of punishment, if not by one meanes, yet by another, for as much as God hath many wayes to bring to passe what he will have performed, and long may he suffer men to live in prosperity, and yet at length meet with them in wrath, when once the appointed time of recompencing comes. It was *Ahabs* overthrow, that, because he had formerly been delivered twice, therefore he would goe to Ramoth-Gilead, assuring himselfe, he should as safe returne from thence, as he had done formerly; but there destruction met with him strangely, as you may read in the story.

And let none among us be overtaken with this fault, to thinke wee shall for ever escape, because those miseries, which

which by Warre we suffered, are removed from us, and we for the present live in peace; but rather let us thinke and know, that his judgements will not be slacke against such presumptuous ones, and let our peace, (in stead of making us high minded) cause us to provide to suffer: take heed, that, because sentence is not pronounced against us speedily, therefore wee will take liberty to offend or perswade our selves of peace; for though it be not at first, yet, assuredly it shall not goe well with us, if we offend and provoke the Lord to wrath. *Abimelech* for a long time escaped many dangers, and yet at last was slaine by the hand of a woman, and though perhaps he thought his evill had been forgotten, which he committed in slaying his brethren, in that he was so long spared; yet, the Text saith, *That God rendered the wickednesse of Abimelech, which he did, unto his father, in slaying his seventy brethren*; and so assuredly will he doe to us, if we repent not, although we escape not onely this, but many other.

Eccles. 8. 11.

Ver. 13.

Judg. 9. 53.

Ver. 56.

CHAP. VII.

A particular warning to those places, who as yet, have not felt the punishment of Warre; or, because of their supposed strength feare it not, seeing God may, and can punish them, either by it, or by other plagues.

AS there are many who hope to escape by flying, so are there likewise many, who confidently presume upon the strength of the place where they remaine, and so will not be brought to feare any thing, and some of these either being in places, where they have not seen the miseries which are the companions of War, or at most so seen them, that they have been onely presented to their eyes

without

without the least feeling of them) upon that grow so proud and presumptuous, that they both forget others and themselves, as if they had assurance of continuall peace: now such men as these, should I have always to have in mind what hath been so often spoken in this Treatise, namely, how that God is not without variety of judgements to meet with them, and therefore perhaps he hath spared them hitherto, that he may reserve them to a further tryall, and sharper sufferings, the fears of which, ought rather to cause them to prepare to suffer, then to be proud or fearlesse; to suffer, I say, for how dare they assure themselves of a free enjoyment of tranquillity in a time of generall disquietnesse? thus must expect that the overflowing scourge will passe over them, as well as their brethren; yea, though they seem to have a covenant with death, and agreement with hell, yet all that shall do them no good, but even among the rest shall they be troden downe; the time is uncertaine; it may be that God hath reserved them the last to be devoured by the sword, now raging, or some other; perhaps as yet the charge is not given against them, because their sins are not yet ripe, or their measures not yet full; but when the appointed time shall come, they (as well as others) shall have their share, and it may be, act their parts in this wofull Tragedy. Or if they (as the Gibeonites among the Canaanites) escape the sword, they yet cannot assure themselves from some misery or other, if not apocalypticall as ill, yet to them may it prove as ill, or worse then War, being armed with the fiercenesse of Gods wrath; for who knowes what God hath intended or prepared for them, seeing his armory is stored as it is? therefore it behoveth them to be ever carefull and ready, that at what time, or after what manner soever he come, they may be prepared to undergo all with patience.

Isa. 28. 15, 19.

Gen. 15. 16.

I remove security, in what manner or form soever it disguise it self, have any entertainment in such places, what pretended ground of assurance soever, of liberty, peace, or immu-

immunity there may be ſhown, yet alwayes let them have in mind that powerfull hand, that alwayes is ready, and carefull to doe juſtice upon offenders, and never let the leaſt thought of aſſured ſafety enter, untill there be a perfect and certaine reconciliation made betwixt the offenders and the party offended; for till then, it is not the forbearance or want of any judgement executed, for a ſmall time, that can promiſe a full certainty of continuall immunity: for though the judgements of Graſhoppers, and fire were by *Amos* prayer diverted from Iſrael, yet the Lord threatned to ſet a plumbe line in the midſt of them, and then he would not paſſe by them any more; ſo, though there be ſome places which may eſcape this War (I mean the miſeries of it in the extreameſt manner) yet ſtill let them feare, for, their ſins retained, a time will come when God will not paſſe by them any more. *Amos* 7.1,2,3 4,5,6,7,8,9.

What ſhall I ſay more? let me beſeech all, in all places, who (as yet) by Gods ſpeciall favour towards them, have not undergone theſe heavy burthens of ſufferings, which many of their brethren have ſuffered; that they would conſider the great kindneſſe they thus long have enjoyed, and endeavour to frame themſelves to be unfainedly thankfull to the Lord for the ſame, and ſtrive to get themſelves affected with a fellow-feeling of their brethrens calamities and miſeries, that with ſorrow of heart they may grieve for them as their owne, and with all manner of humble interceſſions, deſire the Lord to remove his hand from theſe parts that are afflicted; and ſtill, for his mercies ſake, divert and turne away the judgements that are on the Land, from them, that, as hitherto they have, ſo ſtill they may enjoy his favour; and, if it ſhall pleaſe him to bring any other correction upon them, that he would ſo ſtir them up to be prepared at all times, that they may not murmur, but take patiently all manner of afflictions, and be made more ready to obey him, calling upon them, in what manner ſoever he ſpeake unto them: and withall,

while they enjoy this rest, when their brethren are in troubles, let them strive so to take warning by their sufferings, that they doe (what God calls for by afflictions) the works of repentance, and good works one towards another, even so and as well, as if they were afflicted; this doing, will witnesse to themselves and the world, that they are lowly, and obedient children, who tremble at the sight of the rod, and therefore the Lord doth to them, as (in mercy) he did to *Iosiah* for his tender-heartednesse, even spare them, that they may enjoy peace in their dayes: the consideration of which may adde inward comfort to their outward tranquillity, and assure them, that they are a peculiar people to the Lord.

2 *Kig.* 22. 18, 19, 20.

But on the contrary, if this peace and immunity from punishments work (in stead of repentance, &c.) vaine security, pride, and an increase of evills, and impieties, they then may have cause to feare, and all other may thinke, without breach of charity, that, because they are suffered to have their swinge in pleasures, and earthly contentments, God hates them, and that they are bastards and not sons; even men who are allotted to most fearfull punishments to their destruction: I might goe on, but so much shall suffice to have spoken concerning those, who as yet have not suffered the miseries of this War.

Heb. 12. 8.

Now, to such as have by the strength of the Holds wherein they have remained, been safe and free from those troubles which many of their brethren have undergone, let this word of exhortation come and be acceptable; beware of growing proud by your deliverance, or to ascribe that to the instrument which is due to the Author; think not, because you were delivered, that your strength preserved you, but give glory to God, and praise him, for it was he that delivered you; and likewise, take heed you doe not againe provoke him to wrath, for though you as yet have escaped, though formerly your enemies durst not, or could not meddle with you; yet, I say, grow not secure, for if he

once

once ſend your foes againſt you, though your holds ſeeme invincible, yet will he deliver them and you both into your enemies hands; if he but once ſay, Sword, goe againſt ſuch a place, it cannot be ſtill, untill it hath made it deſolate; therefore it is a dangerous thing to have God as an enemy to fight againſt a place; for why, he hath many wayes and meanes to bring down ſtrong Fortifications; yea, the ſtrongeſt that can be made. Strong was the fort of Sion when it was held by the Jebuſites againſt *David*, they were ſo confident * of its ſtrength, that they thought the blinde & the lame were ſufficient to keep it againſt all *Davids* force, for they thought *David* could not come thither; yet, notwithſtanding of its ſtrength, it was delivered into *Davids* hands: and the Lord tells the Inhabitants of Jeruſalem, which place, while it was in proſperity, all the Kings of the earth durſt not looke at, that though there ſhould remain but wounded men of the Caldeans Army, yet ſtould they take it and burn it with fire, ſo ſtrong are weak armies ſent and ſet a work by God againſt any place: all the policy in the world cannot diſappoint what God, that is infinite in wiſdome ſhall determine to be done upon a place; for as many wayes as men have to build up, ſo many, and far more, hath the Lord to pull downe.

*Ezek.*28.8.9

* *Sam.*4.6,7 Willet ibid. Quest.6. *takes that to be the meaning of the words.*

* *Pſal.*48.5,6. *Ier.*37.10. *Iſa.*10.4.

Of mighty ſtrength ſurely was populous No, that was ſcituate amongſt the rivers, that had the waters round about it, whoſe Rampart was the ſea, and her walls was from the ſea; Ethiopia and Egypt was her ſtrength, and it was infinite, &c. *Yet was ſhe carried away, ſhee went into captivity, her children were daſhed in pieces at the tops of all the ſtreets, and they caſt lots for her honourable men, and all her great men were bound in chaines.*

*Nahum.*3.8,9,

*Ver.*10.

Now, where among all thoſe ſtrong Holds and Caſtles, which hitherto have withſtood the force of the enemy, is there one ſtronger then populous No, which, you hear was thus deſtroyed? why then ſhould any place or people preſume upon their ſtrength, or think they can feele no trou-

ble because of it? Alas, you see there is no resistance where God will have his judgements to enter, how strong soever your workes have been formerly, if Gods wrath be against you, they shall be but like Fig-trees with the first ripe figs, if they be shaken, they shall even fall, &c. Observe the place, *even the strong, & workes, when the Lord shall shake them, shall be but as ripe figs, which the least touch causeth to fall downe*: moreover, that none may put any confidence in men for their number or strength, though Workes fall, the Prophet tells them, *That their people shall be as drunkenmen, and as women, and the gates shall be set wide open to their enemies, and their bars shall be burned with fire.* Read the places in the Margent, there you may see at large described, how weak all strong holds are, to save men from the fierce anger of the Lord: so that, I say, all this considered, may serve to beat down those presumptuous & vain thoughts of safety, because of strong holds, or any other temporall defence whatever.

Nahum 3. 12.

Ver. 13, 14, 15, &c.

Obad. 3, 4, 5, 6, &c.

Isa. 26. 5, 6. & 27. 10.

But let us suppose that Walled Townes may free men from the stroake of War, if it should be so that God should no more send the sword against those places that have already escaped, have they for that cause to boast themselves in their iniquity, or to presume upon freedom from punishment? nay, let them not doe so, for God hath not his quiver so poorly furnished, that he hath but one arrow, or his armory so empty that he hath but one judgement; but he hath many other which may by him be inflicted upon them although they escape the judgement of War; how many places are consumed by fire, which have escaped the ruine attending on War? and seeing these things are daily heard of, except they make a sanctified use of these examples, they themselves are in danger to be made examples to others; therefore let them take heed of security, and vaine confidence in the arme of flesh, seeing they know not what is reserved for them, it may be when God hath given the cup of his fury to others to drink up, that he will give the dregs

dregs to them to ſuck out; moſt commonly thoſe whom he long ſpares, and on whom he hath beſtowed the greateſt favours; thoſe, I ſay, ſuffer the ſoreſt when his judgements are once let looſe againſt them; however, while men continue in their ſins, even the leaſt creature is ready (if commanded by God) to riſe up in armes againſt us, and the leaſt plague is ſufficient puniſhment, if but ſent by God: therefore, let none deſire againe to ſee the day of the Lords vengeance, for it will be a gloomy day, a day of darkneſſe and not light, a day of ſorrow and griefe, to all that ſee it and feele it. A fearfull thing it is to fall into the hands of God, if he be provoked to wrath; men may be withſtood, but who is able to withſtand, or ſtand before the Lord when he is angry? little therefore doe they know what they doe, who in a boaſting manner vaunt of their ſtrength, as if they were not at all to be medled with, when alas, they are weak, and eaſie to be throwne downe, while they harbour within them their ſins, for they undermine their foundations & weaken their ſtrength, and layes them open to all the miſeries that fly abroad; they unfortifie more then they can build up, and make all the means and indeavours which are uſed to prevent dangers, inſtruments to further what they ſhould prevent; they bring back againe the troubles paſt, they cry aloud for vengeance to be poured down upon thoſe who delight in them, and at the laſt, cauſe the moſt famouſeſt places to be deſtroyed with utter deſtruction and overthrow.

Conſider of this you that have been ſaved by your ſtrong hold as hitherto, and if you would not have your houſes deſtroyed, your wives raviſhed, your daughters deflowred, your eſtates waſted, the fire of God to conſume you, the peſtilence to cut you off, terrour to affright you, in any of your habitations; then repent and bewaile your ſins, and take warning by what you have already ſeen, and by what you heare others doe feele, and ſo iniquity ſhall not be your ruine; which otherwayes will make your

famous places as much disrespected as now admired, and bring downe their glory, and make them as a by-word and an hissing to all the earth; for God will have a controversie with you, and will not show pity towards you as long as you harbour such a guest as he hates, and will not show favour too or pity, *viz.* Sin. Thinke not to be spared for any splendour or outward beauty, Sodom and Gomorrah and the cities about them, were scituate in pleasant and fruitfull places, yet for their sins were destroyed; for the famousnesse of places is not regarded by God, as long as within they are full of ravening and wickednesse; we daily see how the sword and other of Gods judgements devoures as well one place as another, and without partiality lies full low as well the lofty pallace, as the humble cottage; populous cities are spared no more then peopleless villages, what therefore can move men to thinke of immunity.

To conclude, me thinke that Doctrine laid downe so plainly without exception, by him, who being Truth it selfe, cannot lie, *viz.* *Except ye repent, ye shall all likewise perish*, should be a sufficient warning to all men, to stir them up from sin and security; for if men would but seriously ruminate upon it, there could no objection or thought arise concerning hope of freedom from punishment, which the very repeating it over would not answer and beat back; how and by what meanes it is not set downe, that men may be prepared at all times, and upon all occasions; but if they continue in their sins without repentance, that they shall perish nothing more certaine: who then can say we shall escape? who can promise safety to himselfe and Countrey? let none cry peace when there is no peace, nor let any hearken to a voyce of peace, so long as the cry of sin is so loud; for my part, I wish this Countrey peace, and I wish that all places that have not suffered may still enjoy peace, and those that are free from sufferings may continue free; but as yet, I dare not promise to them

Micah 6.16.

Terra Sodomitica olim tam fructibus quam substantia civitatum fortunata, nunc autem omnis exusta, atque habitatorum impietate, fulminibus conflagrasse memoratur.
Josep. de bellis Judaicis. lib. 5. *cap.* 5.

Luke 13.3.

them that peace I wish them; I dare not say, the Lord hath said, you shall no more heare the sound of the trumpet, the alarme of War, &c. or if I could, yet durst I not say the Lord had no more judgements in store for you; I say, I dare not say it, for neither I nor any have assurance of it, but rather the contrary; because of the abounding of sinne in every place; why should I flatter any, to make them think they were in an happy condition when they are miserable? why should I nuzzle men in security, or make them put far from them the evill day, when it may be neare at hand? what I have said and will say, is to stir up men from security; and therefore feare the Lord, for he hath still judgements in store to punish, if men by their sins offend and provoke him.

CHAP. VIII.

Because God hath variety of Judgements, it behooves all men to prepare at all times to suffer.

THat is alwayes the sharpest and hardest to be borne that comes suddenly, before men be aware, sudden falls, unforeseene and feared, breed great confusions and miserable events; when on the contrary, men by timely foresight and preparation may either prevent, or so provide, that they may make the matter easie to be borne, although it seeme intolerable: and surely well may that man be accounted negligent of his owne safety, who, knowing dangers approaching, fits not himselfe either to prevent or beare them; and in such a case may we be said to be in these parts; we heare of sundry sorts of judgements that the Lord hath in store, and that there is no hiding or escaping from them, therefore should we either looke out by some means

Videntur omnia repentina graviora. Tuscul. Quest. lib. 3. Multa sunt incommoda in vita quæ sapientes commodorum compensatione leniunt. Cic. Sent. lib. 1. num, 14.

meanes how to prevent them, or elſe prepare againſt them, to ſuffer and undergoe them patiently, leaſt comming ſuddenly before we be provided, they be more fearfull and more intolerable. And truly they doe greatly bewray their folly and careleſneſſe, who doe not in time doe this, ſeeing wiſe men looke to provide againſt future dangers, becauſe they know not how ſoon a change may be contrary to their expectation; and alwayes in things uncertaine, ſpeciall care ought to be had to provide againſt the worſt; now I ſay, our caſe is uncertaine, we can have no ſure hold of that peace which we now enjoy; true it is, one ſtorme is over, but ſtill clouds appeare, and for ought we know may diſſolve into ſhowers of wrath before we be aware; it were to be wiſhed we would follow the examples of thoſe of *Pharaohs* ſervants who feared the Lord, that, when the judgement of haile was denounced, forthwith got home their cattle that were in the field, and ſo had them preſerved; when thoſe who beleeved not, had their cattle all deſtroyed with the tempeſt; for why may it not thus happen to us? yea, it may to our diſcomfort; therefore, let us watch and be prepared: far better it will be to ſay when afflictions come, with holy * *Job*, *That which we feared is come upon us*: then to ſay, that which we never thought is come upon us; for when a thing is long feared, when it doth come, it is no more then was expected, and ſo patiently undergone; but when it is not feared, the ſuddenneſſe of it makes it grievous.

Iſtuc eſt ſapere non modo quodant te pedes eſt videre, ſed etiam illa quæ futura ſunt proſpicere. Terent.

Quod poſſit accidere diu cogitare oportet: hæc cogitatio una maximas omnes moleſtias extenuit & diluit. Cic. Tuſc Queſt. lib. 3.

* *Job* 3. 25.

An approaching enemy doth nothing diſmay a well-armed and ordered army, which with expectation ſtands ready for an aſſault; when on the contrary, a ſudden aſſault made upon an army in diſorder, ſtrikes not onely terrour at the firſt, but at laſt brings confuſion and overthrow.

A man cloathing himſelfe againſt a ſtorme, feares not although it come, when another deceived by the ſeeming fairneſſe of the day, not carrying his cloake, fares hardly in

in a ſtorm: it is even thus by men unprepared, when judgements come, if they have provided, then the approaching of them doe nothing diſmay them; but if not, then how hardly will they ſeeme, though but momentary? What is ſaid of death, (that *the remembrance of it is grievous, and bitter to a man that is in reſt in his poſſeſſions*) may be truely ſaid of the judgements of the Lord to men in ſecurity and unprepared, the very thought of them are grievous, how much more to undergoe them? Eccleſ 41.1.

How hard would it goe now with many, ſuddenly (before they were aware) to be ſet upon by loſſe of goods, friends, children, or ſuch things as are neare and dear unto them, and yet how ſoon this may be, none knowes: *Jobs* miſeries came all upon him at once, at ſuch a time when he little expected, for it was upon a day of Feaſting; if therefore he had not been well prepared and furniſhed with patience, it would have gone very hard with him; and yet ſeeing he had formerly feared ſuch a thing, and ſo did as it were expect it, when it came he could be as well content to praiſe the Lord for it as for better; contrary to his mind was his unſtable wife, who would have had him to have curſed God; and contrary were theſe ſpoken of in the Revelations, who, in the time of affliction through impatience, bite their tongues and blaſpheme God, verifying that ſaying of the Wiſeman, *The fooliſhneſſe of man perverteth his way, and his heart fretteth againſt the Lord.* Theſe, having not provided patience, how murmuringly they undergoe the Lords afflictions? now let any judge whether *Jobs* patience be not more ſeemly, then ſuch impatience; and by that conſider, whether it be not better to prepare, then to live in ſecurity, and that chiefly when they know not what may befall them? Pro. 19.3.

Or if men will not yet prepare to ſuffer by other mens examples, yet let them follow the counſell of the Holy Ghoſt, who exhorts them to prepare againſt all evills; *Seeing it is ſo that I will come againſt thee, &c. therefore* (ſaith he) Amos 4.12.

he) *prepare to meet thy God, O Israel*: So I say, because God hath so many severall sorts of judgements, that none knowes how or when he will come against them, therefore let them prepare to meet him, and be alwayes ready, that at what time, or after what manner soever he doe come, he may not finde them in security or unprepared; this is that which our Saviour would have men to do, when so often he exhorts them to watch, if they do not watch he tells them, *That he will come as a theefe, and they shall not know what houre he will be upon them.*

Mat. 25. 13. *Rev.* 3. 3.

Thus he came upon the old world in *Noahs* dayes, they were exhorted by *Noah* to prepare against the deluge; every knock, as one observes, which he gave in making the Arke, putting them in minde of it; but they scorned to follow his counsell, and so, before ever they knew, the flood came and swept them all away. And the Lord saith, that, at such as will not take warning to prepare against his judgements, he will laugh when destruction comes upon them, he will be so farre from pitying them, that the sight of their misery shall be pleasant unto him: nay, and not onely so, *but he will mocke them, as formerly they mocked his counsels, when feare commeth upon them that they cannot escape*: and experience teacheth us, that to be mocked at in the time of misery is grievous, and yet more precious will the misery be, when, *though they call upon the Lord he will not heare them, but turne his eare from them and refuse to answer*, and this he hath threatned; wherefore then should any thing hinder us from carefull preparation against the Lords comming? If the Souldier to keep himselfe from the hands of the enemy, will watch and ward night and day, and stand upon his guard, &c. how much more should we watch and prepare, least misery comming upon us, we be rejected and scorned by the Lord our God.

Pro. 1. 26.

Ver. 28.

And the rather we ought to doe so, because we are so continually warned, there is not one day wherein we hear not of some affliction or misery, which in one place or other

ther our brethren doe ſuffer, all which, are as ſo many exhortations to ſtir us up to duty of preparation; ſhall God give us ſo many warnings, and ſhall we ſtill be careleſſe? ſhall he let us ſee ſo many objects of his fierce wrath, and ſhall we not feare? ſhall the lion roare round about us, and yet we not tremble? ſhall he let us ſee how hardly afflictions goe with other places for want of due preparation, and ſhall not we prepare? let us beware of this, otherwayes our miſeries ſhall be greater, and ſo harder to bee borne, then ever hitherto by any have beene ſuffered:

For alwayes it is ordinary not to pity thoſe, who might have prevented, by their owne induſtry, what through their negligence, comes upon them; ſo for us, who have time to fly unto the Lord before the flouds of great water encompaſſe us, if we do not, in the time of affliction, what pity can we expect? therefore, that our neighbours round about us may not have cauſe to laugh at our folly, let us prepare to meet our God, either by repentance to prevent, or elſe by patience to endure, what it ſhall pleaſe him to inflict upon us; this will not onely be uſefull, and great comfort to our ſelves, but pleaſant to God, and exemplary to our neighbours, to ſtir them up to doe the like, and likewiſe of great joy to the people of God, and our brethren, who will rejoyce to ſee us with patience undergoe the Lords afflictions: thus rejoyced the Apoſtle *Paul*, that the Hebrewes could *with ſuch patience undergoe the ſpoyling of their goods, &c.* and this would be of exceeding great comfort to all thoſe whoſe eyes are now upon us, to ſee how we would behave our ſelves in afflictions; and let us the rather remember to doe this, becauſe there is no hope of eſcaping, when once the flouds of afflictions doe encompaſſe us: God will not be entreated to ſpare us after the time of mercy be once over, and we ſhall finde patience (if not formerly ſought for) hard to obtaine in the midſt of miſery; let this therefore ſtir us up to prepare, if nothing *Heb.* 10. 34.

elſe will, that we may with *Eli* ſay, *It is the Lord, let him doe what ſeemeth him good;* and with patient *Job*, *though the Lord kill us, yet will we truſt in him*, that come what will, nothing may be able to ſeparate us from God, but that we may cleave cloſe to him in the midſt of affliction, and make a ſanctified uſe of all his corrections, to our comfort in this and the world to come.

CHAP. IX.

How to prepare againſt particular afflictions, as Warre, Peſtilence, &c. to undergoe them patiently.

WHat afflictions the Lord may lay upon us we know not, nor how ſoone we know not: therefore, as I have before ſaid, it ſtands us in hand to prepare our ſelves for all conditions; and becauſe perhaps ſome would and cannot, others can and will not, to inſtruct the one, and leave the other without excuſe, I will breifly lay down how, and after what manner men may prepare themſelves for all eſtates and conditions whatever.

And firſt to undergo patiently the burthen and miſery of warre, which, for ought we know, the Lord may againe bring upon us, It is neceſſary that we repent us of, and forſake all our ſins which formely have, or againe may provoke the Lords wrath againſt us (and alwayes remember that this muſt be a principall generall rule in preparing againſt all other afflictions) that ſo though our enemies ſhould riſe in a tumult againſt us, yet they may not be aided againſt us by the Lord, as ſet a worke by him, to puniſh and deſtroy us: but onely fatherly to chaſtice us: and we, being reconciled unto God through Chriſt, having that inward peace of conſcience, may, by ſuch corrections, be rather made better then worſe; for an outward

Ihſum et tenacem propoſiti virum, non civium ardor prava jubentium, non vultus inſtantis tyranni, mente quatit ſolida. Hor. lib. 3. Od. 3.

war

war is never grievous to a man that hath inward peace; as long as men are reconciled to God, and at peace with him, an earthly enemy may hardly entreat them, but cannot utterly dismay them; for they fear not them that can but onely kill the body, but him that can cast both soule and body into hell. So, I say, if we doe but truely repent, what afflictions soever come, they will not be as punishments to take * vengeance on us for sin, but as fatherly chastisements to warn us from sin; which will not seem intolerable and hard, but light and easie to be borne: and instead of making us murmure against God, we shall say with holy * *David, It is good for us that we have been afflicted*: when on the contrary, the judgement of Warre comming upon men in their sins, and so at enmity with God, will be a heavy judgement, and so will cause them to fret and repine, and murmure against God, to the further hardning of their hearts to their destruction; for they are so farre from being amended by afflictions, or taking any profit by them, that rather by such beginnings, they are prepared for hell, which at length abideth for them, saith Master * *Calvin.*

* *Psal.* 119. 12

* *There is in afflictions, vindicta divina, castigatio, paterna. Vindicta divina est pœna qua Deus ulciscetur peccata improborum & eos destruet. Castigatio paterna est pœna qua Deus electos propter peccata corripit, ut eos ad resipiscentiam excitat, corrigat & cautiores tardioresque ad peccandum in posterum reddat: ut que sic eos erudiat, ne cum hoc mundo condemnentur. Afflictions to the godly are not* timoriai, *but* paideiai, *not Revengements, but Instructions. Pelan Sintag. lib. 6. cap. 4. pag. 340. col. 2. & Calvin. Instit. lib. 3. cap. 4. Sect. 31, 32, 33, 34. Where you may reade of this at large.*

Secondly, if men will be prepared against War, &c. let them get themselves disingaged from earthly pleasures, profits, &c. (for while their hearts are set upon such things, they never can) without a great deale of grief and inward trouble, think of the comming of such times wherein they must loose them all; a man with patience, will never undergoe any hardship, as long as he hath any way to free himselfe from it, nor can one ever thinke of affliction, as long as he hath all delights about him; and to such as have

* *Instit. lib. 3. cap. 4. sect. 32.*

placed their delights in temporall transitory things, will the besome of destruction, which sweeps all away, seeme troublesome; how hard would it goe with a man, whose delight is in wealth and worldly riches, to have them before his eyes taken from him? the very relating it to *Nabal*, made his heart as dead as a stone within him, and it is to be feared there are many such *Nabals*: the like may be said of any other earthly contentment, the losse of it, with men in love with it, goe very hard; and it is unknowne, how the Lord punisheth men in taking away that on which their delight is most. Now therefore, that the losse of any thing may not cause too much griefe, let men follow the Apostles exhortation, who advises them to use the *world as though they used it not*; to set no more love or affection upon any thing they enjoy, then onely for present use.

Isa. 14. 23.

1 *Sam.* 25. 17.

1 *Cor.* 7. 29.

Let no man thinke himselfe richer for what he doth possesse, or rejoyce in it, or because of it, as if he should enjoy it for ever: but ever thinke when God should call him to an account for it, or it from him, and he be left destitute without it; and let him learne, possessing all things, to account of himselfe as if he had nothing, and to esteem no better of the precious things of the world, then as losse, drosse and dung; and sure I am, to a man, that hath or can thus curbe his affections from earthly things, the losse of them cannot be grievous; for what doth the losse of a dog, move or grieve a man whose delight is in other pastime? no more doth the losse of an earthly habitation grieve a man who lookes for a continuing city above in the heavens; or the losse of earthly treasure, him who hath laid up treasure in heaven; or of any titles, him, who hath his name written in the booke of life: or the losse of earthly friends, him, whose onely delight is in Jesus Christ.

Sperne bona corruptibilia, ut acquiras bona eterna. Stella de contemp. mundi, lib. 1. cap. 22.

Endeavour therefore to conteme the world and worldly vanities, and so the losse of them will not be troublesome; but

but if (as it was said of *Jacob*, that his soule was bound up in *Benjamins* life) your whole delights be set upon worldly treasures or delights, &c. the losse of them will so discourage you, that you shall not be able to hold up your heads in the day of trouble.

Thirdly, if men would be armed to suffer, let them consider that nothing ever will be inflicted upon them, but what others have suffered or do now suffer; and it is alwayes a great comfort to have companions in adversity, to see others in the same condition that they are in (for no estate almost would be accounted miserable, but that it is compared with others, seeming more happy) now if war should come againe upon us in these parts, when we consider the misery of war to be raging in every part of the Kingdome, why should we repine to be companions with our brethren in such sufferings, seeing no temptation takes hold on us which is not common to others? if we onely should feele the misery of war, it would seeme more grievous, but when we consider how others more holy then we, as *David*, *Hezekiah*, *Jeremiah*, *Baruch*, &c. and now many in our owne Kingdome have, and doe undergo heavy punishments by war, it is not for us to murmure, but patiently to prepare against it; for when the wrath of the Lord is against all, even to plucke up that which he hath planted, &c. shall we seeke great things for our selves? nay, let us not, but be willing to suffer with our brethren and neighbours as they suffer. *Ier.* 45. 4, 5.

Fourthly, let us know that if war doe come, it comes not by chance, but by Gods especiall providence and decree, that which God hath decreed must stand, and why should not we submit our selves to what the Lord will lay upon us. *Eli*, when he knew what was determined by God against his house, referr'd himselfe to the Lord, saying, *It is the Lord, let him doe what seemeth him good*: so, if such afflictions doe come, they come from the Lord, and therefore let him doe what he pleaseth; and we may assure *Nulla afflictio nulla calamitas casu, aut caeco infortunio, & sine voluntate Dei contingit. Pelan. Syntag. l. 6. c. 1. 39. col. 1*

our

our ſelues, they cannot trouble us any further, then as they
Ier. 47. 6, 7. have commiſſion from God, nor can they ceaſe troubling us, untill he forbid them.

Fifthly, or a fifth meanes to be uſed to prepare againſt warre, is, to lay aſide ſecurity, and exerciſe our ſelves in uſing the meanes appointed by God for our ſafety; I hold it no diſcretion in time of peace to caſt away our weapons, and unarme our ſelves, and ſo leave our ſelves naked and unable to defend our eſtates, wives, &c. or offend our enemies if occaſion be: I am ſure, God that hath provided meanes, workes not without meanes, and if we neglect or deſpiſe them, in danger he will not ſave us. *David* would
A Willet in 2 Sam. 1. 17. Queſt. 5. have the children of *Judah* taught the uſe of the bow, as one obſervers, in the midſt of ſorrow and mourning, hee forgat not what was uſefull for the common-wealth; ſo we in the midſt of our tranquility, let us not forget our own ſafety, to uſe meanes to prevent dangers which may enſue. A place or people ready prepared for war, are the likelieſt the longeſt to live in peace, for where the leaſt advantage can be eſpied, there the enemy will have the leaſt minde to
Judg. 18. 7. make an aſſault; when on the contrary, ſecure and unarmed places lies open to all dangers: let us alwayes have this in our mindes, to think we hear the trumpet ſounding to battell, and let us be as ready, as if our enemies were againe among us, then (whether they be or not) we need not feare.

But I hope that this will not be forgot, and therefore I need not ſtand to preſſe the performance of it much, onely let this caveat take place, that with the Jewes we build not the wall, &c. and neglect to ſeeke for help from the Lord. *See Iſa. 22.*

But againe, if it ſhall be ſo that we againe no more feele the judgement of War, it may be that God will ſend among us a devouring ſickneſſe, as the plague of Peſtilence, fevers, &c. to prepare to ſuffer them, let us alwayes remember (as I ſaid before) to make peace with God, that how

how ever it goe with our bodies, yet our ſoules may be in health: that though our bodies be full of ſores, as was *Lazarus*, yet our ſoules may be made certain of *Abrahams* boſom, of heaven, where the ſoule of *Abraham* is; this will make us ſo joyfull, that nought we can ſuffer can be accounted as painfull; for while we are at peace with God, he will make our bed in our ſickneſſe, and ſo comfort us with inward and ſpirituall comfort, ariſing from the aſſurance of our ſoules happineſſe, that whatever, or how great paines ſoever we ſuffer, we ſhall account them but momentary, and not worthy to be compared to that immortall crowne of glory, which we are ſure to attain through faith in Chriſt Jeſus.

Luke 16. eis ton colpon tou Abraam id eſt *In locum quietis, ſive ſolatii; nempe in cœlum, ubi tum erat anima Abrahæ Piſcator in loc.*

And moreover to prepare us conſtantly to undergo ſuch and the like afflictions, let us alwayes thinke, that God, who knowes how to diſpoſe of all things to the beſt, ſends or will ſend nothing upon us, which he ſees not we ſtand need of; if we be afflicted with peſtilence, let us aſſure our ſelves that we are proud, preſumptuous, and overloaden with heavy provoking offences; and therefore God (to bring us into the right way) ſends his devouring Angel, to cut downe our vaine glorious boaſting, and to cauſe us to feare before him: and if he did not ſo, we would run into greater crimes which would worke us more miſery; if we will but thus conſider, and thus thinke of divine acts in afflicting, we ſhall be ſo far from murmuring, that we ſhall be ready to ſubmit our ſelves unto Gods will, and judgements, be they what they will, knowing that *all things ſhall worke together for good, to thoſe that love and feare God.*

We know, if a man be once certainly perſwaded, by an undoubted aſſurance, grounded on long experience, that his friend, in all his actions, aimes at and ſeekes his good, though ſometimes his carriage ſeeme to thwart his diſpotion, yet being confidently perſwaded of his integrity, he will be willing to prepare himſelf to do what he wiſhes;

even so, when wee are once assuredly perswaded of Gods care over us for our welfare, we will then be ready to doe what he would have us to doe, or suffer what hee would have us to suffer, although it seeme somewhat hard and painfull: there is yet in man a kinde of a desire to seek for, and follow that which his judgement informes him may tend to his good or happinesse, which if it be inlightned by Gods Spirit, and directed to seek God as the *Summum bonum*, the chiefest God, then with a following delight, relying upon him, and rejoycing in him; what ever hee commands, how harsh soever it may seeme to others, or to his own flesh and bloud, that with pleasure he performs, & without murmuring suffers, because he is perswaded, there is nothing commanded or inflicted, which proceeds not from love, and consequently may one way or other tend to his happinesse.

See Abrahams example Gen 22. 2, 3. *Of Moses, Neh.* 11. 25. *Of Paul, Acts* 21 13.

When on the contrary, being not directed aright, he sets his love on other objects, as wealth, honour, &c. and hath a setled perswasion that they are the chiefest good, then, having his delight upon them, and his desires altogether longing after them, there is nothing which he will not willingly performe to enjoy them; and he meets not with the least opposition or disturbance in following these his delights, but it seemes a burthen intolerable, a misery insufficient, &c. so that instead of preparing to undergoe afflictions with patience, he is (through his immoderate delight in such things) stirred up to murmure, and repine, and grieve, and so is dejected and cast down, as a man bereaved of his chiefest delights.

To prevent this, let every one endeavour to take his affections from beauty, &c. which sickneſſe may spoile, let it not be accounted as a thing worthy the name of Good, that so we may not have any thing on which our delights are placed, that any sickneſſe may bereave us of, which will make us not fearfull to see any such affliction approaching: as for example, if two men should dwell in one place,

place, the one hath much treasure in another place, whereunto an enemy is approaching, with hopes of entrance; the other he hath nothing there to care for, the man that hath the treasure will be fearfull, and carefull, and desirous of the enemies returne; when the other feares not, nor cares not what comes. Even thus it is with men whose delights are in friends, beauty, &c. and those whose affections are placed upon no such inferiour objects, if any thing approach which may endanger the losse of them, how hardly, and with what griefe that is thought upon? and no marvell, for in loosing them, they loose their chiefe delights, when men, I say, not delighted in such things, can with patience, without fear or griefe, thinke of, and see such afflictions come, nay, and behold these inferiour delights taken from them (by such troubles) without murmuring, because their delights are above, where no earthly trouble can touch them; therefore, I say, this considered, let us all endeavour to disingage our selves from the love of these earthly delights, which sickneſse may bereave us of, then we shall not feare although it come, nay, it will make us prepare against it come, and rejoyce to beare it.

Or if the Lord shall be pleased to send a famine among us (as who knowes for all our present plenty but he may) that we may be prepared to suffer patiently, let us now in the time of plenty, use moderately, and with an holy sparing Gods creatures; let us not eat and drink too excessively, or use our selves to needlesse variety; for if we would thus by degrees be taught to be content with a little, if forced want should come, it would with more ease be undergone; for want alwayes goes the hardest with those who have been accustomed to variety; one brought up from a youth in hardship, will not hunch at any thing, but undergoe all with patience; when as a man brought up delicately, will with a great deale of griefe and trouble, labour under any hard burthen. And thus it would be with men and women, who pamper their bodies, and feed their ap-

petites with all manner of delightfull viands: the want of such would goe hard with them in a time of scarcity, when as men who accustome themselves to moderation and temperance, would as well be content with a dish of herbs as a stalled oxe, and as well suffice nature with a little, as with all the variety that can be gotten.

Pro. 15. 17.

Againe, the consideration of other godly men suffering in this kinde, should hearten us, and cause us not to feare too much, or tremble to heare of it, or to undergoe it, for God will alwayes provide for his servants, even when such plagues are the greatest.

Gen. 41. 54. Chap. 42. 1.

Jacob found corne in Egypt, though famine was all the world over; the Prophet *Jeremiah*, in the time of the hard Siege at Jerusalem, found such favour at the hand of his enemies, that as long as any bread lasted in the City, he was to have every day a piece; so greatly was he beloved of God, that even when all the City was in want, and he hated of all in the City, yet was he provided for: now these and the like examples of Gods kindnesse towards his people in such distresse, may imbolden us to suffer with patience, seeing God is the same he was, and as carefull over his people as ever formerly, and will assuredly relieve those that are in distresse, if they doe but truly confide in him.

Hic significat Propheta se fuisse respectum divinitus, ut in fame & in edia totius populi panis tamen ei daretur, &c. Cal. in Jer. cap. 37. ver. 21. pag. 299.

Suppose two men were to goe to prison, or to such a place where they were sure to finde want of all things; the one he knowes of a friend that will relieve him in necessity, and therefore he, with better heart, and more comfort, enters the undelightfull place; the other he knows of none that will at all help, be his want never so extreem, and therefore sorrowfully enters, and with bitter griefe undergoes such unwelcome wants. It is even thus with Gods people, and ungodly men, with men that have faith, and unbeleeving persons; those who trust in the Lord, they feare not to heare of famine, they know of a friend who will one way or other relieve them; the ravens shall feede them,

1 King. 17. 6.

them, if men will not, or cannot; in prison they shall have bread, when men that have liberty shall want; pulse shall make them fat and faire; when others shall dye because they cannot undergoe hardnesse; one handfull of meale shall hold out to preserve them, when full barnes shall waste and be empty: in a word, they know that God will provide for them, and therefore they feare not, but confidently and constantly relye upon him.

Dan. 1. 15.

2 *Kin.* 17. 14.

Psal. 34. 10.

On the contrary, wicked and unbeleeving men (in time of dearth) know of no succour, if the Barne-floore or the Wine-presse faile them, they are at a stand, they know not which way to turne themselves, and so the very thought of famine terrifies them, and to undergoe it seemes intolerable; therefore, I say, let us put our confidence in God, and consider what favour other of Gods servants have had in such distresses, and let that worke in us an assurance of Gods favour towards us, and then having that assurance, we shall be ready to undergoe with patience, this, or the like calamity.

2 *King.* 6. 27

Againe, if none of these forenamed judgements do molest us, but that the Lord hath decreed that we shall be destroyed by Forraine Foes (let us pray night and day to the Lord to keep them from us) or led Captives from our own land to strange places, &c. to prepare to suffer this patiently, let us remember that we are but strangers and pilgrims here on earth, we have no continuing * city here, we are not now at home, but even while here we live, we are in a strange Countrey, where onely for a while we must abide to endure afflictions; that we may have a greater desire to be fetched home to that city above, which is the mother of us all; have we any more to doe then holy men before us have had? and they counted the time which they spent upon earth but as a pilgrimage, and themselves as strangers in the earth, what assurance or title soever they had of, or to what they did possesse, therefore we are no more now; to strangers all places are alike, they can be as

1 *Pet.* 1. 11. os paroimois, &c. *Vita nostra eleganter dicitur* paroimia, (id est) *Peregrinatio, nam Deus nobis hic Domicilium non habitandi, sed commorandi dedit.*

* *Heb.* 13. 14.

Gen 47.7. & 12.10. Heb. 11.13. Sapiens, ubicunque est peregrinatur. Psal. 90.1. Jer. 40.4. Gen. 39.4. Dan. 2.48. Exod. 1.7.

well content in one place as another; should it not then be so with us, although we should be driven or carried away? our God is in all places, and to him we may have free accesse in all places seeing in every place those that lift up pure hearts and hands to God, are accepted, his watchfull eye of providence lookes upon us in all places, and he is ready to assist all that call upon him, with necessaries, therefore, what need we care whither we be carried, if God have so decreed that it shall be so? for let us not doubt but he will provide for our safety even in greatest extremity; let us not feare; but he that gave *Jeremiah* favour in the sight of his enemies, so that, in a time of generall captivity, he had free liberty to goe whither he would; and likewise, caused *Joseph* and *Daniel* to finde such favour in strange lands, that they were advanced to places of trust and dignity; and in the time of the greatest bondage, blessed his people with all manner of blessings in a strange land; but the same God will provide for us likewise, if we put our trust and confidence in him, as they did, for the Lord hath always a speciall care over his servants, chiefly in the time of dangers; so that how ever it goe with the wicked, it shall goe well with them. To be briefe, let us take the words spoken to *Ebedmelech*, as spoken to us, and that may cause us stand firme against all approaching danger. *Jer.* 39.16, 17, 18.

But yet perhaps it may seem an hard thing to be borne with patience to many, to see strangers enjoy their labours, lands, houses, and what was theirs, and they themselves either be as slaves to them, or forced to fly for their owne safety, or carried by force to places where there is no hope of safety.

This indeed may seeme hard to flesh and bloud, therefore let all men (as I before shewed) endeavour to draw their love and delight from them, and withall consider, that of all we do possesse, we are but tenants at will; and shall we not be as well content to suffer the Lord to doe what

what he pleaſeth with his; as that our temporall Landlords ſhould diſpoſe of theirs as they pleaſe? it is nothing to us to whom an owner of land lets or gives it; why therefore ſhould we repine at what the Lord doth, *The earth is the Lords, and the fulneſſe thereof*, he may therefore diſpoſe of it as he pleaſeth; which thing ſeriouſly conſidered of, ſhould teach us to lay our hands upon our mouthes, and not murmure, though all we had we taken from us and given to others.

But againe, if it ſhould be ſo, let us conſider, to further and procure in us patience to endure it, that we are not alone in ſuch a condition, but even the deareſt of Gods children have been in the like. *Abraham*, the Father of the faithfull, had a Land promiſed to his ſeed for an inheritance, but it was poſſeſſed by ſtrangers foure hundred years before they enjoyed it; nay, in the moſt of that time, they ſuffered hard and cruell bondage in Egypt. *Gen.* 15. 13.

David, by the Lord, was choſen King of Iſrael, but he lived in exile, and in great diſtreſſe along time before he enjoyed it, and after he had poſſeſſed it, was baniſhed for a while by his owne Son, and brought into great ſtraits. And ſo when captivity was threatned to *Hezechiah*, he was ſo patient that he ſaid no more, but *good is the Word of the Lord*; for he knew there was no reſiſting the Lord: and did not his owne people (I mean the Iſraelites) ſuffer captivity threeſcore and ten yeares in Babylon? what ſhall I more ſay? have there not been many of the deare children of God, of whom the world was not worthy, that have wandred in deſerts, and in mountaines, and in dens, and in caves of the earth, having no conſtant habitation, but toſſed from place to place, from one Kingdome to another; why therefore ſhould we be affraid to ſuffer in this kind? but rather let their examples ſtir us up patiently, to heare of, and abide what ever in this caſe ſhall be inflicted. *Iſa.* 39. 8. *Heb.* 11. 38. 1 *Cor.* 4. 11.

Laſtly, to comfort us, let us aſſuredly know, that though we be toſſed from place to place, and be deprived of thoſe things

things which now we enjoy, and strangers possesse what
Rom. 8. 17. we have laboured for, so that we have not where to lay our
heads, &c. yet let this comfort us (if we doe truly beleeve
Psal. 145. 13. in Christ) that we are heires apparant to a kingdome, that
farre surpasseth all the kingdomes in the world; for it is an
everlasting kingdome, a kingdom that hath no end, which
Heb. 11. 9, cannot be taken from us by any. *This is that kingdom which*
10, 14, 15, 16. *the fathers sought, for which they endured so many afflictions e-*
ven with joy, because they knew, that this momentary affliction
Rom. 8. 19. *which they suffered, was not worthy to be compared with the glory*
which they should receive in that kingdom. The consideration
Phil 3. 8. of this, caus'd the Apostle to *count all earthly things as dung*
in comparison of it, and even willingly to suffer the losse of all
things to obtaine it: and no marvell, seeing to have it, is to
have an assurance of all things that are good, as our Saviour
Mat. 6. 33. himselfe testifies; What needs we then take such care,
though we be destitute of dwelling, seeing God himselfe
Psal. 90. 1. is our dwelling place, our rocke of defence, and place of
hiding? though our cities be destroyed, we have a city a-
bove, of which we are Citizens: though other get our
treasure and wealth, we have treasure in heaven which is
safe, being without the reach of all our earthly enemies;
the consideration of which, I say, ought to make us pati-
ently endure the losse of all things, seeing we have an assu-
red title to heavenly things, which are better, and more en-
during substances.

Againe, if God shall give us over to be oppressed by ty-
rants, many or few, domesticke or forraigne, whether they
tyrannize over us in our estate, persons, or consciences;
whether by heavy and grievous taxations, or by bondage
and slavery, or by forbidding or hindring us in the pra-
* See Judg. 2 ctice of religious and holy duties, the meanes to be used to
13, 14. & 3. prepare to suffer such afflictions patiently, are,
12. & 4. 1. First, to reflect upon our selves, and lay the blame on
Isa. 10. 5, 6. our owne sins, which have provoked God thus to punish
Neh. 9. 26, us by * oppressours, our owne actions are alwayes the
27. causes

causes of our miseries, why should we then murmur at that which our selves procure? but rather patiently endure it, and confesse we are punished lesse, then our iniquities deserve; untill we doe thus, we can never patiently suffer afflictions, but there will be in us a fretting and a murmuring while we suffer; when we are chastised, *We shall be like a bullocke unaccustomed to the yoake*, as *Ephraim* was, untill he beheld and considered the cause and end of his sufferings; and then he was instructed, and smote upon his thigh. So, if we but duly consider what we have done, and how we have provoked God, we shall be willing to suffer what ever he shall send upon us, because we have deserved farre more then we endure.

Ezra 9. 13.

Ier. 31. 18, 19.

Secondly, if we be oppressed, it will mightily strengthen our patience under oppression, if we have so carried our selves towards all men, of what degree or place what ever, that we have given no just occasion of offence to any, or cause to them to deale so rigorously with us: a good conscience is an excellent companion in affliction, such a conscience as is void of offence, that can testifie that wee have done harme to no man, or wronged any man; if we have such a testimony within our selves, we shall even rejoyce with exceeding great joy, that we should be accounted worthy to suffer after that manner.

Magna solet jucunditas esse, quæ manat ex optima conscientia.

Acts 24. 16. aproscopon suneidesin 1 *Pet.* 2. 20. *Mat.* 5. 11.

This was *Davids* comfort when he was oppressed by *Saul*, and wicked and bloudy men, that what they did it was without cause, though they laid wait for his soule, and gathered themselves against him; yet his conscience told him that it was not for his transgression or his sin, it was not for any fault that he had committed against them, &c. even so let us endeavour to give no offence either to one or other in any thing; but *render to every one what is their due, Tribute to whom Tribute is due, custome to whom custome, feare to whom fear, honour to whom honour*, and then if we be still oppressed, it will be without cause; and then, (as I said) we shall be comforted, which will encrease our patience to endure oppressions.

Neque iniquitas mea fuit in causa, neque peccatum meum quare me persequeretur. *Raner. Snoyg paraphras in Psal.* 59. 3. *Rom.* 13. 7.

Againe, thirdly, in this likewise, let us consider that we are not alone; how oft were the Israelites given into the hands of cruell oppressours, even many yeares * together? and sometimes were in such bondage and feare, that they were forced to hide themselves in holes of rocks, and caves, &c. and forced to hide what they had in any place where they could to save it, yea, in such servitude that they had not a Smith among them.

See these places Judg. 2. 15 & 3. 12. & 4. 3, & 6. 1, 2, 3 4, 5, 6.

Per 11.

* *Judg. 13. 1.*

1 Sam. 13. 19.

And so likewise by taxations, they were so oppressed, that sometimes they were forced to take the hallowed things of the Temple, and pay them to their oppressours, to the end to pacifie them; thus were the Christians in the time of *Julian* the Apostate taxed exceedingly; this hath beene a common oppression among wicked men, and if we be with others in such a condition, let us endeavour to beare it patiently, as others have done.

2 Kin. 12. 18 & 17. 3.

Socrat. Eccles. Hist. lib. 3. cap. 12.

Or if we be oppressed because of Religion, or not suffered to enjoy the liberty of our consciences, or communion and fellowship with God in his publike Ordinances, &c. let us likewise know this is no new thing; was not *David* so, who by reason of the cruelty of his enemies (who by their actions did what they could to cause him serve other gods, as he complaines) was debarred from the Temple? were not the Christians so, who in the time of the before named *Julian*, were forbidden to use liberal Arts or Sciences, to the end, that they might be kept in ignorance? Were not our Forefathers thus used by the Papists? and were not we of late thus our selves? therefore, as God upheld and comforted them and us formerly, and wrought graciously for them and us, so deliver us both from such Tyranny; so still he will doe the same in due time, though againe we be brought into the like condition.

Psalm. 26. 9.

But yet further to comfort us, in, or against such tyrannicall exactions and oppressions; let us know, and with comfort consider, that the cruellest oppressours can but at most kill the body, our better part can-

Mat. 10. 28.

not

not by them be touched. But I have spoken of this before.

Lastly, let us not feare but that God in his due time will ease us from oppression; *The rod of the wicked shall not always lye upon the backes of the godly*: Tyrants shall not alwayes oppresse, and have their wills upon the people of God; but to deliver them, he will either raise up Saviours, as he did in the time of the Judges, or else he will take them away as he did *Senacharib*, and such Tyrants as he, or else change their hearts from hating, to love his people; let us not doubt of deliverance, though we shall be mightily oppressed; God hath many wayes and meanes to destroy his enemies, and such is he pleas'd to account those, who are enemies to his Church and people, onely; *Let us waite on the Lord, and we shall not be ashamed*: God never yet forsook those that put their trust in him, nor ever were there any so oppressed by Tyrants at any time, as that they found not comfort in the midst of their greatest sufferings. *Psal.* 125. 3. *Isa.* 49. 23.

Let these and the like considerations arme us patiently to endure all manner of afflictions, and to this end, let them not onely be read, but put in practice that we may be fitted for fiery tryalls, and sharper sufferings then as yet we have felt, if it shall so please God to deale with us. And yet know this, that all we doe will be to no purpose, except Gods blessings be upon our endeavours; seeing therefore, preparation against, and patience to endure afflictions, are both Gods gifts, let us aske them of him, even desire him to measure unto us such a measure of his patience, as wee may not murmure under afflictions, but be willing to submit our wills to his will in all things whatever: thus doing, no doubt but we shall finde the Lord extending his mercy unto us, either to keep judgements from us, or else with them to strengthen us, that we shall be as willing and able to undergoe afflictions, as any other of Gods mercies and favours. *James* 1. 17.

CHAP. X.

The conclusion of the Booke, with a short Exhortation to all sorts of men.

A short repetition of what hath been formerly spoken of,

a *Chap.* 1.
b *Chap.* 2.
c *Chap.* 3.
d *Chap.* 4.
e *Chap.* 5.
f *Chap.* 6.
g *Chap.* 7.
h *Chap.* 8.
i *Chap.* 9.

I Have already showne how the the Lord hath (*a*) variety of Judgements to inflict upon wicked, and rebellious sinners, and likewise, why, and when he useth (*b*) them; and that we, as we now (*c*) behave our selves, are in that number for whom he hath them in store; and therefore, (*d*) may expect, (without speedy repentance) other Judgements, but no constant peace or tranquillity: and the rather, (*e*) because, by many apparant signes, there is some judgement emergent, and ready to be cast downe upon us. Then (*f*) have I showne their folly, and the weake ground they stand on, who hope of safety by flying from places visited, and then I have given (*g*) particular warning to those places, who either have not as yet felt the misery of war, or think by reason of their strength they cannot, that they presume not, or grow proud, because God hath other Judgements (besides war) to bring down their state and glory; and, after that thus I have warned all men and places, I (*h*) exhort them to be prepared at all times, and upon all occasions, because they know neither the day nor the houre, or in what Judgement the Lord will come: and because none should have any excuse, and to help those that are willing, I have briefly showed how to be prepared (*i*) against what dangers soever doe come. Further I might have gone, and inlarged the work a great deale more, both in speaking more largely of what I have touched, and in adding many things, which very fully might here have been spoken of; but as my chiefest aime, was to stir up men from security, so my desire was to write that which I conceived might tend the most to that purpose;

pose; and therefore purposely took liberty, rather to stray from the rules of method, then to leave undone what I desired; therefore my desire is, that the Readers would not so much respect the manner of writing, as the matter contained in it; for the matter is good and needfull to be considered, though perhaps not so elegantly performed as might have been done by one of better parts: but however, how much the matter here spoken of is needfull, and may be usefull for the Readers, so much respect let it finde, although it may come farre short of what may be expected from such a Subject.

All that I aime at and desire, is, that this may stir up all sorts of men to feare the Lords sacred Majesty, who is so stored with variety of Judgements; and therefore to conclude, let me exhort all estates and degrees to *stand in awe and sin not, to kisse the Son least he be angry, and so they perish from the right way*: to break off their sins by repentance, and iniquity by mercy: that there may be an healing of their errours, and that Gods wrath may be taken away, and no other misery be sent to worke desolation in the Kingdome; for be they well assured, that though this judgement of War, (under which the Land now groanes,) should be taken away; yet, while the same or such like abominations remaine (for which formerly the Land was punished) they cannot expect peace or freedome from all afflictions.

But more particularly, I shall let me exhort all those who beare good will and affections towards the *Parliaments* Cause, that they beware of pride, security, vaine glory, and presumption, because their Party prospers; let them take heed of living in sin, be it what it will, and yet think themselves safe, because their present foes goe to wrack, for the same God that gives them victory over their enemies, can and will doe the like to them, if by their wayes they provoke him; or plague them with some other judgements, as fierce and fearfull; let the consideration of this move

them to behave themselves humbly in the sight of God, and to acknowledge that this favour which God hath done for them, is not for their desert or worthinesse, but onely of his free mercy towards his Church in freeing it from its enemies, that always have sought its ruine. And let them not rejoyce with carnall joy, I meane, not onely because they have liberty to enjoy their estates, &c. but let the chiefe cause of their joy be, in that God hath wrought for his owne glory, and peoples deliverance; and with all, humbly and willingly confesse, that God might as justly have given them into the hands of their enemies, to have been in subjection under them, as he hath given them into their hands, and under their subjection; and, because all things are at his disposing, humbly let them desire of him to perfect this begun work, and to keep in subjection those that doe oppose Reformation; and to divert those plagues which by their manifold failings, by respects, and selfe-ends, justly he might bring upon them; chiefly that hee would be pleased, (if again he doe afflict them) to let them fall into his owne hands, and not in the hands of their former, or any as bloudy and cruell enemies; or if he doe, that hee would furnish them with such a measure of patience, that they might, without murmuring, undergoe it, untill he sent them an happy and joyfull deliverance out of all their troubles.

Next, let me intreat all Souldiers, and those that are imployed in fighting the battels of the Lord, both Commanders and others, that they forget not to ascribe the glory of their many worthy victories to the Lord, who teacheth their hands to War, and their fingers to fight; and covers their heads in the day of battel, and subdues their foes under them. Let them take heed of saying or thinking that their strength hath brought to passe this great worke, neither let them rest so secure, or perswaded that it is not possible for them to be removed, or to loose what they have won, or that because God prospers them, that therefore

Psal. 144. 1, 2
Psal. 140. 7.

fore they may continue
Drinking, &c. but let them sinner, as Swearing,
if thus they continue in their vaine, idle, knowing that
by course, when the Lord hath performed his whole work
by them against the Papists, and popishly affected persons,
that then he will cast them (his rod) into the fire, by
bringing upon them some judgement which shall destroy
them.

Let them therefore not be high-minded but feare, and
behave themselves as Souldiers, under the banner of Jesus
Christ, blamelesse, without offence, that their civill and
upright dealing may win love where ever they goe, and
so may honour their profession and Cause they stands for,
that none may have any just occasion to taxe them for any
thing amisse.

Againe, be it knowne exhorted all you who are put in au-
thority in these distractive times, to dispose of the affaires
of the Countrey, in what kinde soever, you especially, who
are in authority to call for, and receive those taxations (of
what sort soever) which in regard of present necessity, are
imposed upon, and pulled from the Countrey, for the
maintenance of this un-civill War, receive not such sums
with rejoycing, but with a soule-grieving sorrow, because
you are forced to doe it: and to this end, consider, that such
rates are ever paid in to you with the bread and cloa-
thing of poore labourers, and helplesse children, which, I
say, (although for the present it cannot be holpen) ought
to cause pity and compassion in you towards them, to ease
them of such burthens as soone as urgent necessity will
give leave. And in the meane time, beware of looking for
your owne private profit, under pretence of a publique
cause, never looke to build your owne houses by the ruines
of other mens, especially the poore, for that will occasion
your ruine with a greater fall; but as these are times of
sufferings to all, so be content to suffer with others, and
like good Subjects, under them you be to chargeable, or cast

eate not the bread of too great burthens upon the Cake onely maintenance; for Governours, or even any gaine in or by those places it is a shame such have had their beginnings, and shall have or ends with these troubles, which onely are confer'd upon you (because esteemed honest and just) not that you should make a gaine of them, but that in them you might further the publike Cause; therefore, carry your selves in them so uprightly and justly, without covetousnesse or desire of private gaine, that when you come to make up your accounts to the Publike, you may say with *Samuel*, *Whose* 1 *Sam.* 12. 1. *Oxe have we taken, or whose Asse, or whom have we defrauded, or oppressed, or of whose hands have we received any bribe, to blinde our eyes therewith?* If your consciences can say as yet, the people said to *Samuel*, it will be great comfort unto you, and then no doubt but the Lord will reward you.

But if on the contrary, you make a gaine of the peoples losse, if you aime not at the Publike, but at your owne ends, and exact with pleasure, and delight these heavy taxations, if you oppresse and defraud the Country or Publike, &c. then however you may escape for a while, yet shall you not alwayes be free; for God will meet with you one way or other, and recompence upon your heads your deceitfull dealings.

So likewise, you that are placed in authority, to guide the affaires of the Country, and to redresse what is amisse, and to see the oppressed relieved, and the needy set free; see you doe justly according to equity, and give not the people cause to curse you; for if you doe, God will heare them; but rather walke so before them, that they may blesse you, for that is the way to have the Lord prosper you in all your actions.

Take heed of making your wills your lawes, because you stand for the Law, so be ruled by Law, and let your proceedings be according to Law; when you are forced to doe that you would not, doe it with sorrow, and alwayes

wayes grieve for the calamities, which by force (without remedy) are brought upon the people by these unhappy divisions; if thus you doe, God will continue his kindnesse towards you, and encrease your honour, and not onely so, but posterity that yet are to come, shall honour your name, as oft as they heare of you, for your care, pains, and constant endeavours, and your unpartiall justice and equity, in managing the Publike affaires committed to your charge.

But if you doe contrary to this, and neglect those you ought to succour, then, though now while you enjoy your pleasures, you feare no danger, in an houre when you thinke not of it, will destruction and misery fall upon you, to your amazement and terrour.

You likewise who are Ministers, remember to put in minde your people committed to your charges, of Gods great favour towards them, in this their enjoyment of peace, and doe you walk so before them in uprightnesse of heart, adorning your profession with good workes; and (as it becomes Ministers seeking Reformation) take heed you give no cause to your enemies, to say, you carry your selves unbeseeming your callings, or cause you stand for; let not this small time of tranquillity lull you asleep in security, but alwayes stand upon your watch, and be as ready to suffer as to live; in the time of Gods patience and long-suffering, arme your selves for fiery trialls, as yet, God hath not so purified his Church as he intends to do. Oh therefore, prepare to suffer, and doe the worke of the Lord with diligence, that how ever iniquity may abound, and the love of many waxe cold, yet you may be zealous for Gods glory, and carefull to save those soules to you committed; and likewise by your examples, may strengthen others to undergoe with you, all manner of afflictions, of what kinde or quality soever they be of; take heed that security possesse not you, for if the watchmen fall asleep, the city is in danger of the enemies surprisall: be

therefore alwayes awake, for unto you is committed the charge; neglect not but give warning, blow the trumpet betimes, that all may put on their armour and be ready for an assault; if you give warning, your duties are discharged, but if you neglect, the bloud of all that is lost shall be required at your hands.

I know the Devill goes about busily, as *Mercury* did with *Argus*, by his alluring pleasures, and delightfull sounds to bring all your eyes asleep, but let him not have his desire, but endeavour to keep your eyes open; and to this end, disdaine not to let this my *Scout* give you warning: and let me likewise entreat you, that if any of you shall seeme forgetfull of what I put you in minde of, to doe the same to me, that I have done to you all in generall, and your wholesome admonitions shall ingage me to bee thankfull.

Lastly, let me exhort all sorts of people in these parts, and all over the Kingdome, to consider seriously what God hath done for them, and let them not think or say (as the most part of common people doe) that if this War were at an end, there were no danger of any other trouble, and upon that grow secure and careless how they live; but let them know, that as God formerly sent his spirit of disunity into the Kingdome, for the sin of the Kingdome, so if the same or like sins remaine, he will againe send the like or some other as fearfull. But if they would enjoy this peace, let them learne to prize it as they ought, by being truely thankfull unto God for it; and to this end, let them alwayes beare in minde former miseries, and be not puft up with pride or presumption, because of their present happy con-

Propter præsentem aliquâ conditionem prosperam, non obliviscamur præteritæ miseriæ, sed subinde ad eam oculos reflectamus. Ea enim re fit, ut melius sentiamus beneficii & gratiæ magnitudinem; et ex sensu illo Deum magis glorificemus, in eoque glorietmur. Fit etiam ut inspecta superiori miseria, in rebus prosperis nos submisse geramus, neq; altum sapiamus. Vnde existit hęc superbia, &c. Nimirum ex eo quod non recordemur prioris suæ conditionis, quare vel hac causa ut humilis simus, jam in sublimi aliquo loco constituti, nunquam recedere ab oculis nostris, debet pristina & misera nostra conditio. Rolloc. in Iohan. Pag. 576, 577.

dition

dition, but let them behave themselves as if they still were under the rod, and that will worke in them, not onely thankfulnesse for this their happinesse, but likewise feare to provoke the Lord to bring any more such judgements upon them as formerly they have felt; for according to the old Proverb, *A burnt child dreads the fire*, so a people that have been smitten, should feare to be in the like condition againe.

Thus fearfull was the holy man of God, *Moses*, when the Reubenites and Gadites came unto him, to desire him to suffer them to build tents and strong holds on that side Jordan; he was fearfull that they had desired that for an evill end, and therefore he puts them in minde of provocations, wherewith their fathers had formerly grieved God; and of the judgements they suffered for their rebellions; to the end, that they might feare to doe the like, least such miseries should come upon them and their brethren; this was likewise the practise of *Nehemiah*, as you may see in that place in the Margent. And this ought to be the practice of all them that either desire to please God, or live free from Gods judgements. *Num* 32. *Neh.* 13. 17, 18.

Likewise, let them remember, how in the time of distresse, when the Sword was among them, and death looked in at their windowes, when there was no going out nor comming in safety, but they lived continually in danger; then, what would they not have done for peace? would not many (as they said) willingly have parted with halfe their estates, so that they might have enjoyed a freedome from the calamities they then suffered?

Now hath God done for them, even abundantly, above what they could aske or thinke, in sending peace, that they againe may sit under their vines, and under their fig-trees. Now let them take heede that they bewray not their Hipocrisie, and make it appeare to all the World, that they are no better then that

* This Fellow, being in danger of shipwrack, promised St Christopher that if he might but come safe to land he would offer to him a waxen candle of an incredible highnesse: another hearing him, told him he was never able to perform his promise. Hold thy tongue foole, (said he) I doe not speak as I thinke. If I but once get to land, Ile not give him so much as a tallow candle. Eras. Colloq. naufragium.

* *Zelander*, whom *Erasmus* tells of, who in a distresse promised largely; but with an intent to performe sparingly, if he attained his desire. But honour God by their estates which he hath suffered them still to enjoy, in doing good to the poore members of Jesus Christ; as in feeding the hungry, cloathing the naked, releiving the oppressed, and if need be, in offering willingly some part of their estates to further the Cause of Christ; thus doing, God will blesse them and all they have, and increase his favours towards them, but if they forget what God hath done for them, and in the time of this peace, which God hath granted them, to see how they will behave themselves towards him, take an occasion to goe on in their former courses, with delight; then shall even this mercy become one way or other a judgement unto them, either by hardning their hearts to their destruction, or by it, to take away all occasion of excuse, that so way may be made either to bring some other judgements upon them, or else Watre againe in a more fearfull manner, which God in his great mercy divert, *Amen.*

AN ADDITION TO THE FAITHFULL SCOUT.

HAving long since finished the foregoing Treatise, being hindred by some occasions from publishing of it then: now (since I brought it to the Presse) it pleas'd God to dispose of our Affaires in these Northerne parts, that Feares have taken hold of many, that which I, in the foregoing Treatise give warning of, that in some sort, seemes to be approaching.

Now therefore, seeing I have begun to give warning, although I have neither leasure nor meanes to doe what I would, and these actions were fitter Subjects for more learned pens, yet I will say something to the Kingdom concerning these second Northerne Expeditions; for, though the eye of my judgement be but dim, me thinkes to me they are as a Prospect-glasse, whereby I see things as yet far off, which have some reference, not onely to this part, but to the whole Kingdome; and that concerning no meane matter, but the welfare or woe of the Kingdom; either an happy conclusion by a setled Peace, or a bloudy confusion by a new waged War.

For my part, as I never did, so now I doe not much fear the Disloyalty of our Brethren; but yet what God may do by them for the correction of us for sin, I know not: our abominations may so far incense him against us, that he may make our dearest and most faithfull friends, our deadly

enemies; and raiſe another Spirit of diſunity among us, and cauſe us to ſcourge one another, untill we be deſtroyed one by another. As to ſet *Ephraim againſt Manaſſeh, and Manaſſeh againſt Ephraim, and they both againſt Judah*, untill a finall deſolation overthrow us, without recovery.

Iſa.9.22.

I know there are Jealouſies and Feares in the Kingdome of our Brethren the *Scots*, leaſt they ſhould revolt from that conſtancy which was ſuppoſed to be in them; what I thinke concerning this matter, I ſhall briefly declare, and, becauſe I cannot expreſſe it better, uſe the Words of one Writing upon the ſame Matter, and theſe they are. That,

Mr. Withers Vox Pacifica, Cant.2.pag. 57.

If they be faithleſſe, and we ſhall be true,
God ſhal with ſhame & vengeance ſend them home,
If we unfaithfully our Vowes purſue,
Poſſeſſors of our Land they ſhall become:
In ſpight of all our Policies, and Power,
Here they ſhall ſettle; whither they were ſet
To doe the work of God, who will take care
For to requite the kindneſſe we forget.
But if, without hypocriſies and guiles,
We, (Brethren-like) ſhall ſtrengthen one another,
In ſetting up his Throne within theſe Iſles,
By, and in whom, we ſeeme now knit together;
Both ſhall thereby that happineſſe enjoy,
Which all the Powers on earth ſhall not deſtroy

God hath been pleas'd to make way to bring in many bleſſings (by their meanes) to this Nation, and likewiſe to correct many in theſe parts ſeverely by them, they being as a two-edged ſword, have cut both wayes, deſtroying our enemies and correcting our friends; if wee have but thankful hearts for the bleſſings we have received by them, and with all take warning by thoſe ſufferings we have undergone

dergone by their being among us, we need not feare but all will be well: that God will perfect the begun work, and settle us in peace to our everlasting joy. But on the contrary, if wee either ascribe the honour due to God to them, or murmure for those corrections which have been sent upon us; or forget them, and grow proud, and secure, now they are over, we may by these doings, greatly provoke the Lords wrath against us, even perhaps to make them Instruments to consume (at the least sharply to correct) us.

We and they are entred into a Solemne League and Covenant, binding our selves one to another, as much as lies in us, not onely to continue but to increase brotherly love and amity betwixt the Nations; this Covenant is no triviall thing, seeing it was taken so solemnely before the Lord of heaven and earth, whom we call'd to witnesse, with our hearts, our reall intentions herein. Let us take heede that in businesses of such weight we mocke not God, beware least we breake it upon any pretence what ever; for if it were contrary to Gods Word, or needlesse, why were we so bold as to attempt it? if it were, and be agreeable to the Word of God, how dare we neglect it? or how dare any thinke it a piece of piety not to take it? as too many doe: yet indeed, better it is not to take it, then not to make conscience of keeping it when it is taken, as alas to our great shame, and I feare woe at last; many thousands have done among us, which will be a strong provocation, to move the Lord against us; for the breach of this will be an aggravation to all our other sins, for as much as we entred into this Covenant, to the end, to keep us from sin, and yet (notwithstanding of it) continues in sin; if we doe it without repentance, we may justly expect God will raise up some (as I said before) perhaps those that are joyned in Covenant with us, to revenge the dishonour done unto him by our mocking him, for if we wilfully breake our Covenant, why may not he justly breake the unity betwixt *Eccles 5.5.*

twixt us? Oh therefore, if ever we desire to see the Kingdomes continue in a firme and irrefragable unity, let us both repent unfainedly, and that speedily of our breach of Covenant: and likewise for the time to come, endeavour to be more carefull, and more zealous to keep it, then heretofore we have been.

Me thinkes the bitter, malicious, and wicked taunts of our bloud-thirsty enemies, should be sufficient to cause us to bewaile how we doe any thing, which in the least manner may tend to breake this unity; doe we not yet see, how by the occasion onely of these supposed feares, which scarcely can be said to be reall jealousies, they seem to gather heart, and in a scoffing manner can say; *See now the ernestnesse of your Brethren in whom you put so much confidence? &c.* Oh! what cause of rejoycing would it be to the enemies of the Truth, to see the knot of unity broken betwixt us? how ardently they long after it, what base, wicked, and untrue slanders are raised (if it be possible) to effect it; the Divell & all his instruments bestir themselves to bring it to passe, it is now their maine designe, yea, of both the open enemy and the secret, Papist and Schismatick; for, if the unity hold, they know there is small hope for them to prevaile, there is no better way to keep it undissolvable, then to keep our selves close to God, by walking in the pathes of his Commandements; our breaking with him will cause him breake in pieces our greatest hopes, and give us over to become a shame and reproach to them, who would much rejoyce to behold it.

But that they may never see their desires, let us use all good meanes to continue and increase the love and brotherly kindnesse already begun; to this end, let us begin to betake our selves to some setled course in Religion, and be not alwayes like children, carried about with every blast of vaine Doctrine. I know it is not onely lawfull but necessary, to search (as much as we are able) for the truth, but yet it were well that at length we could finde some-

Heb. 13. 9.

thing

thing whereupon we might pitch, and not alwayes ſtand in a dubious way, ſubject to be carried like a Feather, with every winde: In thus doing we declare our folly, and makes it apparent, that whereas we might (for the time the Goſpell hath been among us) have been teachers, we ſtand need to be taught; and gives not onely occaſion to our enemies to ſpeak evill of us, but even cauſes many of our well-wiſhers not to know what to thinke of us, or what to make of us; would we once ſettle our ſelves in ſome way, we ſhould preſently know who would take part with us, and who would be againſt us, ſo ſhould we come to know our friends from our foes, ſo ſhould we give ſatisfaction to many whoſe eyes are now upon us; ſo ſhould we hinder Sects for increaſing, and errours from ſpreading, which otherwayes will endanger to contaminate many, whom it may come to be a difficult buſineſſe to bring into a right temper againe: ſo ſhould giddy-headed perſons be reſtrained, whoſe delight it is to trouble the Church with needles, idle, and fooliſh (though knotty) queſtions: in a word, ſo would their plots and intentions be fruſtrated, who, ſecretly in theſe times of diſtraction, gather fuell to encreaſe the flame of our diſſentions; and their hopes fruſtrated, whoſe chiefeſt hate is againſt all Government; it is too much apparant, that there among us, who buſily go about to raiſe & not to quench diviſions & diſcentions; becauſe, they fear to hear of Government, as a thing contrary to their diſpoſitions they being imployed in actions, and walking in ſuch courſes, as, if they came to triall, were unlawfull and ſhamefull. *Heb.* 5. 12.

Moreover, if we were once ſetled, this would give ſome ſatisfaction to our Brethren in *Scotland*, who no doubt, but heartily deſire to ſee the Kingdomes, as they are happily united under one King, ſo to be as neere (as conveniently they may) of one Religion, and grieve to behold the Churches in the Kingdomes ſo pitifully dilacerated by theſe increaſing diviſions, when both they and we have ſworne to do our endeavours to unite them: I know the obſtructions

that have hindered for applying the remedy, have caused the disease to be more desperate, and therefore the more difficult to be cured; yet no doubt if wee would but use the meanes they used, with as much celerity and so accurately as they did, we should find as good successe as they found.

And were it any discredit for us to follow them as far as they followed the Word of God? many say, Why should the *Scots* be our Teachers? why should we imitate them in their actions, and order our Church according to theirs, &c. To these I answer, why did not we, who have alwayes been accounted a Learned Nation, and have so long enjoyed peace and prosperity in a large manner begin the work, that they might have followed us; but suffer them (a poore dejected, and despised people) to begin the worke; and not only so, but through our backwardnesse, hollow-heartednesse, and cowardlinesse, be forced to stand needs of their help to aide us in it? If there be any discredit, it is in that; but to follow them (as far as they goe in a right way) is no discredit, except it be a shame to doe well. We may remember that it hath been to our cost, that we have been so backward in the work; they led the way, but it was in our Borders; they managed the Field, but it was our losse that got the victory; they call'd for the Reckoning, but we paid the shot: shall we blame them or despise them for this? Nay, let us blame our selves, and our owne sins which provoked God thus to debase us, and moved him to make use of them to begin, and goe forward with his work, who were lightly esteemed of in the world, and accounted no better then a base and barbarous people before: this is not unusuall with the Lord, to imploy the weake things of the world, *to confound the things that are mighty; to cast down the proud, and exalt the humble.* 1 Cor. 1. 27.

We are a proud and haughty Nation, and therefore, God hath set them above us whom we despised, and given them the honour, and made us bear the burthen; yea, even caused us to sustaine them in the worke, and to pay them the

the charges they were at in bringing it forward: yea, now, God hath made them the head and we the taile, they have the honour of this great worke, and we must now follow them, if we, as they have done, attaine to peace.

Nay, and if we murmure at this, and grow proud, and scorne yet to be tractable or forward to goe on with the work of Reformation, &c. we may justly feare that for our sins God will more humble us, and exalt them, and cause them still more to gain by our losses, untill they be as wealthy and famous as we have been, and we as despised as they were.

It is not the way to gaine peace, to murmure at Gods dealings with us, or to despise those whom formerly wee have stood need of; let us submit our selves to God, we may see, by Gods dealings with us, that he as yet is displeased with us; we are not yet sufficiently humbled for other sins, more especially for this backwardnesse to Reformation, for we, some of us account it as a good and holy act to stand as men yet having their Religion to chuse; we are yet lukewarme and careless, and therefore may justly feare God hath yet a scourge in store to drive us forward against our wills.

Let us therefore be more zealous in this good work then we have been, let nothing grieve us so much as our backwardnesse in it; as yet, there is no cause to feare their disloyalty, whom many (I hope needlesly) suspect: in some things they have showne themselves more carefull of our Nations honour, then many of its owne Inhabitants: and untill we see their generall actions contradict their former vowes, let us not feare to account of them, and call them *Brethren*. If they prove otherwise then wee at first tooke them for, let us blame our owne backwardnesse in not endeavouring to perfect that which by their assistance is brought into good forwardnesse.

Errata.

Pag. 13. *line* 6. *for* rejected, *read* respected. *Pag.* 15, *line* 9, *for* the *read* that. *Pag.* 23. *line* 17. *for* created, *read* createth. *Pag.* 24. *line* 32. *for* invincible, *read* invisible. *Pag.* 25. *line* 4. *for* free shot, *read* shot free. *Pag.* 40. *line* 15. *for* unholding, *read* upholding. *Pag.* 41. *line* 9. *for* hath, *read* have. *Pag.* 43. *line* 8. *for* hath, *read* have. *Pag.* 43. 27. *for* sea-full read *secret*. *Pag.* 51. *line* 3. *for* ever, *read* even. *Pag.* 52. *line* 35. *for* wound, *read* wounded. *Pag.* 53. *line* 25. *for* call, *read* care. *Pag.* 55. *line* 34. *for* would be *read* are. *Pag.* 55. *line* 35. with rich men, *read* rich men *Pag.* 58. *line* 13. *for* freely, *read* briefly. *Pag.* 58. *line* 36. *for* root, *read* rush. *Pag.* 55. *line* 4 *for* we that, *read* that we. *Pag.* 84. *line* 9. *for* is unknowne, *read* is not unknowne. *Pag.* 104. *line* 13. *for* seeme, *read* see me. *Pag.* 105. *line* 25. *for* safety, *read* safely.

In the Margent.

Page 45 *for* Tropeis aposniasma, *read* Tropes aposciasma *Pag.* 53. *for* torrent, *read* terrent. *Pag.* 53. *for* notesque *read* nocteſque. *Pag.* 55. *for* budizousi, *read* buhizousi. *Pag.* 56. *for* deficile, *read* difficile. *Pag.* ibid. *for* miserente, *read* miserente. *Pag.* 59. *for* cephugoulin, *read* cephugolin. *Pag.* 63. *for* accumelamus, *read* accumulemus. *Pag.* 80. *for* oporteat, *read* oportet. *Pag.* 83. *for* excitat, *read* excitet. *Pag.* 91. *for* paroimois, *read* parpicois. ibid. *for* paroimia, *read* paroicia. *Pag.* 95. *for* persequeretur, *read* perlequerentur.

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